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Calvinist Contact

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May 6, 1983

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Photo: Dave de Jong

When ministers get together, they let their hair down, even if it is short or in short supply. Enjoying a good pastoral joke are the Reverends Jerry Hoytema (l.) and Dick Los (r.). For the occasion that brought them together turn to page 5.

Host farmers needed for Europeans

GUELPH, Ont. (Ontario Ministry of Agriculture and Food) - Ontario farmers should apply now to host the 60 European youths participating in an International Agricultural Exchange Program this year.

Through this exchange program, the youths, aged 18 to 30, from Finland, France, Denmark, Holland, Switzerland and the United Kingdom learn about rural life and agriculture in Ontario.

The program is a learning experience for host farmers and their families too, says Cay Johnson of the Ontario Ministry of Agriculture and Food's rural organizations and services branch.

"Many farmers say they don't get a chance to travel so this is one way to learn about another country."

The program also provides farmers with a worker who has had at least two years of farming experience.

The minimum wage rate is negotiated through Employment and Immigration Canada, Johnson says. The youths pay their travelling costs; host farmers pay their wages, provide food and lodging and share their medical insurance cost with the province.

The program needs all types of Ontario farmers to host the youths for a minimum of four months, up to a year. Most in demand are dairy, beef, swine, sheep, cash crops and horticultural operations.

Johnson says she seeks host farmers interested in teaching the youths about the farm operation and involving them in their family life and in community activities.

"We're looking for the kind of farm we'd want our own young people to work on if they participated in an exchange to another country."

For more information on becoming a host farmer contact Cay Johnson at the Ontario Ministry of Agriculture and Food, Guelph Agricultural Centre, P.O. Box 1030, Guelph, Ontario N1H 6N1 or (519) 824-5370. (For articles on the exchange program see p. 10).

Number of expelled Jehovah's Witnesses rising

NEW YORK (EP) - Bible tracts in hand, Jehovah's Witnesses are a familiar sight on America's doorsteps. Driven by a vision that the world is about to end, Witnesses strive tirelessly for converts. Yet year after year, the Witnesses also expel thousands of people from their ranks for offenses as minor as habitual smoking, an Associated Press probe reports.

To the Witnesses, excommunication is an urgent matter of spiritual, and physical, survival. They believe God has made them his chosen people to survive the battle of Armageddon, in which most of the rest of humanity will be slaughtered. This privilege will be lost unless they keep themselves cleansed of spiritual lawbreakers, the Witnesses believe. Violations include having a blood transfusion, dissenting from Witness doctrine and associating with people who have been expelled. Even the families of excommunicated Witnesses are generally forbidden to talk with them on pain of being thrown out themselves.

But excommunication has cost the organization dearly. In recent years, a one-time member of the group's governing board was thrown out for eating a meal with an ex-Witness, and the former head of the missionary school, Ed Dunlap of Oklahoma City, was expelled or "disfellowshipped," in a doctrinal dispute.

The practice has also helped spawn a dissident movement that has been growing since 1975 when the world failed to end, as many Witnesses had expected. The dissidents say the organization's leadership uses expulsion to keep authoritarian control over members, and in the process breaks up marriages, estranges children from parents, ruins business and causes mental and emotional stress.

"As in any authoritarian system like Marxism, they can't exist with freedom of speech," said James Penton, an ex-Witness and history teacher at the University of Lethbridge in Alberta, Canada. "They can't exist with freedom of thought because if they were to allow normal criticism ... the whole thing would blow up in their faces." Penton is writing a book about the Witnesses.

Witnesses are generally forbidden to have anything to do with those who are disfellowshipped, religiously, socially or in business. Since the Witnesses teach excommunication means death in Armageddon, expulsion can be a tragic prospect for a believer.

Joel Stanley, who runs a center for former Witnesses in Springfield, Mass., said many of the people who came to him after excommunication turned to drugs, experienced mental problems or even attempted suicide. Stanley said his marriage broke up when he was excommunicated three years ago. His mother called him for the first time since then recently and he's celebrating it as a "huge step" toward reconciliation.

There are about 2.5 million Witnesses around the world, including 600,000 in the United States. They are the spiritual descendants of the Adventist government of the 1800 s, which set a series of dates in that century for the destruction of the world. The Witnesses have also predicted the end several times in this century.

The late 1970s and early 1980s have seen an increase in the number of people thrown out for apostasy, or rebellion against church doctrines, according to several disfellowshipped Witnesses as well as Robert Balzer, a spokesman for the Witnesses at their Brooklyn headquarters. "A lot of it is the revulsion with the 1975 thing and the highhandedness and authoritarians that exist," Penton said.

Balzer said he did not know how many people were disfellowshipped each year and "if I did, I wouldn't give it to you." However, he acknowledged the figure was in the thousands. "We do not believe God will deal with an organization that is not clean" when it is time for Armageddon, Balzer said.

Next week:
A look at
Alcoholics Anonymous

Television viewers "save" evangelist Rex Humbard

Bert Witvoet

The response to an appeal by television evangelist Rex Humbard for $50 donations has been good enough to stave off his creditors, according to a spokesman for the Rex Humbard Foundation.

In a letter to supporters Humbard writes that his creditors, acting on Satan's behalf, will close down his phones and cancel his shows as of April 10, "if we don't have a miracle." The miracle he asked for was that each supporter give $50 even if they do not have it.

He also asked in the letter that no one tell anyone else about it for fear of bad publicity.

Frank Jones, columnist for the Toronto Star, pointed out in his April 7th column how the April 6 front page of his paper featured an interesting juxtaposition of headlines." At the top we learned that Humbard was putting the squeeze on the elderly again. Right underneath we learned that the Roman Catholic Church, recognizing the spiritual and mental anguish caused by unemployment, is contributing $4.6 million as its share of a job creation program in Metro."

In the same column he pleads with people not to give money to TV preacher Rex Humbard. He calls Humbard's "wolf-at-the-door" technique an old chestnut in the evangelism business. "If you've got $50 to spare," he argued, "what's the matter with donating it to a church in your own community which may be helping people where help is needed most."

Ron Hembree, senior pastor at the Kennedy Road Tabernacle in Brampton, Ontario, and a former associate of Humbard, used a somewhat dubious metaphor when he stated in a Toronto Star interview that "Humbard is a very fine man, a very honest man. He's honest as the day is long."

Introducing a cartoon strip for C.C.

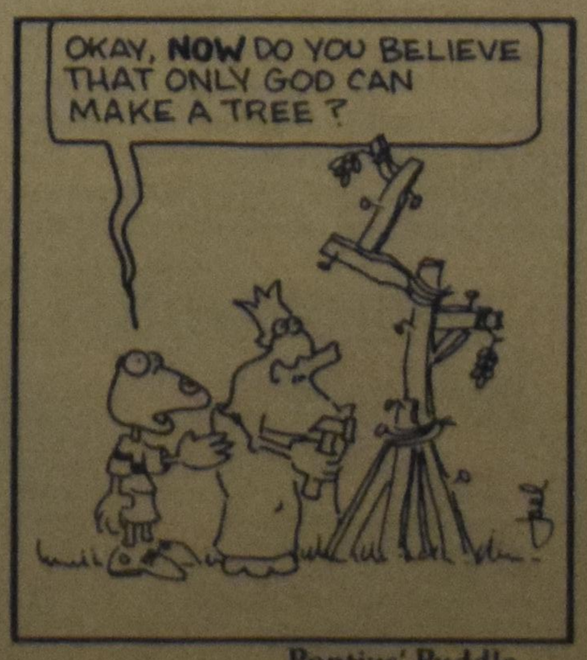
Starting next week, *Calvinist Contact* will feature a regular comic strip called Pontius' Puddle. This strip is being developed by Joel Kauffmann, Christian cartoonist from Goshen, Indiana.

Humour is a necessary but also tricky business, especially when the humour has to do with the life of the Christian.

What makes it tricky is that people may confuse the poking fun at the life of a Christian with the poking fun at Christianity.

But think of the alternative. If we can't poke fun at the life of those who try to work out their faith, we will be forever doomed having to poke fun at the socalled "secular" life. This is, in fact, what many of us do. Our jokes are supposedly neutral. But we know better.

Anyway, this is no way to introduce a comic strip that is supposed to make us laugh or enjoy ourselves. Perhaps a better way is to ask Joel Kauffmann to introduce it himself on page 3. **Editors.**



Pontius' Puddle

Viewpoint

Admiration shattered by political reality

Keith Knight
Off the cuff

There was a time when federal politics intrigued me. Perhaps it was my pubescent naivete that when I watched Prime Ministers Lester Pearson or John Diefenbacher I would drool with admiration.

When I was a child I talked as a child; I reasoned as a child; I pursued child-like interests. Little did I realize then that my political heroes were behaving in similar child-like fashion. Part of growing up is that you put away childish things, if I may paraphrase the Apostle Paul once more. Politicians, it seems, haven't read Paul.

"But we're not acting childishly", my Conservative Member of Parliament might argue. "We're simply being politicians."

Television affords us the opportunity to peek in at our elected representatives. Their name-calling antics remind one of an elementary school playground, the only difference being that fifth-grade vocabulary is somewhat more charitable than that uttered within the House of the Uncommon.

Finance Minister Marc Lalonde's lengthy budget speech last month gave us all yet another opportunity to listen to grown men and women engage in gutteral innuendo. Their parents, if some of them are still living, probably had the urge to spank their child and send him or her off to bed without supper.

There were times when politicians practiced their craft with finesse. They would play the political game with sophistication. They were slick and smooth. Today, political wrong-doing is admitted openly: Alastair Gillespie's abuse of power, Bryce Mackasey's Quebec connection, Robert Kaplan's payoff to mass murderer Clifford Olson. And the Prime Minister shrugs.

Respectable Liberal statesmen have fled Pierre Trudeau's inner circle in search for career security and respectability. His Cabinet shuffles have come to resemble the changing of seats in a shiny Studebaker, cruising to the next federal election in 1984 with heavy prospects of sure defeat: MacEachen going to External to replace MacGuigan who goes to Justice to replace Lalonde who moved up to Finance to replace MacEachen.

Corruption and arrogance abound, and recently conducted Gallop Polls indicate that, if there would be an election today, the Progressive Conservative party would form a strong majority government.

That is why, understandably, the Liberal government is waiting for the political tide to turn — if it will — before calling the next election. They must, however, elect a new leader first, presuming of course that Pierre Trudeau will stick to his word and step down. Political pundits suspect that the next election will grace our nation in the spring of 1984. By this fall we can expect that Liberal generosity will sprout forth, attempting to woo the electorate into re-election.

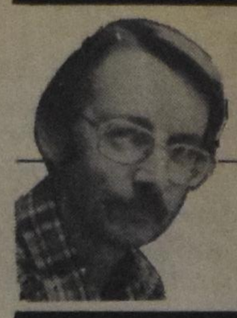
My suspicion is that most Canadians will just be naive enough, and short-sighted enough to elect a Liberal government under the likes of someone like John Turner.

Corruption and name-calling are not partisan characteristics. Corruption probably abounds within Cabinet because that is where power exists. And power corrupts. The Liberal party under Pierre Trudeau has been in power for 15 years, except for a brief Conservative interlude. When one is accustomed to power for that long, one becomes politically sloppy and corruption becomes blatant.

A Conservative government, given time, would not be exempt from similar sins of impropriety. Given the fact that its taste of power was so shortlived a few years ago, we could expect that it would discharge its duties with some integrity.

A child's dreams of statesmanlike conduct have been shattered for me. Never again will I look upon members of parliament as heroes. There are occasions when I wish that either I could be a child again or that our national leaders would act like adults.

You ain't in touch when you keep the Dutch



Bert Witvoet
Editorial

Last week we talked about dropping the Dutch section in *Calvinist Contact* some time in the future. We spoke out of concern for the younger generation, for the non-Dutch Christian as well as for the future of the Reformed vision.

We think that a different approach is needed to speak to the young adults who do not identify closely with the ethnic bonds of their immigrant forebears.

They do not appear to be all that interested in the classified ad section, for example, unless it is to look for a job. It is no secret that many older readers turn to the obituaries and wedding and birth announcements first. Is there anyone in there they know? More than likely there is. The younger adult does not have that interest nor those connections.

There are other problems that *Calvinist Contact* has to be aware of when it thinks of the younger adults. With their non-Christian peers they are more audio visually oriented. They grew up on a fairly substantial TV, film and stereo diet.

This, we believe, spells trouble for the word media. The spoken word (the sermon, the lesson, the speech) has to compete with the dramatic sounds and sights of the entertainment world of today. But the written word (articles, letters, Bible) is experiencing even a greater disadvantage. Where the spoken word still has an audio-visual component, the written word is totally dependent on the imagination to create its own sounds and sights.

How active is the imagination of a generation that lives by stimuli alone?

Combine with that the threat that the Reformed perspective is easily lost in a culture that has always been somewhat hostile to the idea that culture needs to be transformed and which in the last few decades has become more and more secular. What do you do with the confession that Christ claims every inch of life in that context? It's not a popular notion even among Calvinists today!

Just think of it. Here we are in 1983. We have a community that is losing its ethnic bonding (and that's good), that's not too interested in the written word (and that's a problem) and that may be losing its Reformed moorings (and that's a crying shame).

In the face of these obstacles, *Calvinist Contact* has to become bold and change its format and content sufficiently to reach out to the younger generation.

I am reminded of the novel "The Chosen." At the end of the book Chaim Potok relates the story of a Jewish father and his son. The son left the house to live somewhere else. The father pleaded with him to return. The son answers: "I cannot return." The father replies, "Come back as far as you can, and I will meet you the rest of the way."

That, we believe, is what older readers of *Calvinist Contact* could do for potential younger adult readers.

But we still are looking at the question: What about those who read Dutch only, or English with difficulty?

We have been talking about a Dutch inset for those who want it. This way the paper as such can still develop its own contemporary character, and for those who don't want to be without Carl Tuyl, John Van Harmelen and Syrt Wolters there will be a special section inserted upon request.

But this idea is not without its problems. Who is going to carry the cost of this insert? Are we going to charge our older folks extra? We don't want to do that. Some of them find it difficult enough to live off their old age pension.

Shall we absorb the cost as a general readership? It would be wonderful, but experience tells us that even today some people balk at having to pay $20 for 49 issues. Are we going to attract younger families by increasing the subscription fee? Not very likely.

Besides that, the matter of adding an insert for only some readers at the point of mailing is going to complicate our system and slow it down to the point where we may as well label every copy by hand.

There seems to be no affordable way out for us.

The way we look at it here we conclude that for those who still want to read Dutch, there are papers that can be ordered from Holland, there are Dutch papers being published in Canada that can be read.

No one will be exactly stranded by our decision to discontinue the Dutch pages in C.C.

There will still be plenty of material left too for readers who have difficulty with a completely English edition. The classified ads will still be there. There has been a greater emphasis on picture and illustrations already and this will continue to improve. The For Kids Only page presents simple English that many older readers will enjoy. Besides that, we try very hard to make articles as readable as possible.

May we ask you for your response to this series of two editorials? Perhaps someone has an idea we have not thought of.

We do not see this as a light matter. It hurts to cut off some of our readers from a paper that they have treated as a house guest for twenty, thirty years.

Let's talk and write in the spirit of Psalm 5: "Lead me, Lord; lead me in your righteousness, make your ways plain before my face."

Calvinist Contact

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Letters

EDITORIAL POLICY: Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Anonymous letters will not be published but names may be withheld upon request.

Lord's Day 10 did not say one word too much

In *Calvinist Contact* of April 8, '83, Mr. J. Janson expresses serious objections against Lord's Day 10. According to him "L.D. 10 pictures God as a cruel and whimsical God, who does not fit the description the Bible gives us; i.e., a God of Love and Peace." If the answer to question 27 only stated that God merely "allows" some event like the horrors of W.W.2 concentration camps to happen, then his objections would not be so severe or perhaps disappear(?).

However, would it really make any difference if the answer stated that God *allows* certain terrible things to happen? Does it make any difference whether a father beats up his child or allows someone else to do it and then stands helplessly or indifferently by? If we had a God who would allow certain things to happen to us because He is not really in control, then we would be indeed the most miserable of all men.

Does the Bible really describe God as a "God of Love and Grace" and nothing more?

If we reason the way Mr. Janson does, we should speak of God as a God of love and grace who loves us and lets the good things happen to us and another god or Satan(?) who makes the bad and terrible things come to pass.

This however is not the Lord God as He reveals Himself in the Bible. God who created heaven and earth and all that in them is upholds and governs *all things* by His eternal counsel and providence. This the Bible reveals in many places in the Old as well as in the New Testament.

God's government goes over little, seemingly unimportant things, like the hairs of our head and the very common sparrow and all things in nature: the lions roar for their prey and seek their food from God. They all look to Thee to give them their food at the proper time (Ps. 104).

I don't think L.D. 10 said one word too much, saying "that all things come not by chance but by His fatherly hand." Indeed, "We believe that the same God, after He had created all things, did not forsake them or give them up to fortune or chance, but that He rules and governs them according to His holy will, so that nothing happens in this world without His appointment" (Art. XIII of the Confession of Faith).

Doesn't this make puppets out of men? Certainly not. Man is still responsible for his deeds. We can clearly see this in the greatest drama of all ages, when Pontius Pilate, Herod, Annas, and Caiaphas plotted together to bring Jesus on the cross. They plotted together with Satan and all his demons. There human sin reached its climax. And yet, it all happened so that the scriptures be fulfilled (Matt. 26:54).

Is this difficult to understand? Yes it is. Here we have to bow our heads in humility and put our hand over our mouth, knowing that we are but dust. "Who art thou O man to talk back to God" (Romans 9:22).

However, what great consolation the believer finds in the knowledge that God loves him with an eternal and unchangeable love and that nothing can separate him from the love of God that is in Christ Jesus our Lord (Romans 8:38,39).

Miss S.M. Mechelse,
Stoney Creek, Ont.

God permits but does not like evil (doers)

Mr. Janson's letter in C.C. of April 8 shows a too limited concept of God. "God" in the Bible is another word for the supernatural and includes the devil. We read for example in 1 Chronicles 21 how God makes David take a census of the people while in 2 Samuel 24 we read that it is the devil's doing.

In the Psalms, mention is made of how God destroys the Egyptians while somewhere else in the same Psalms we read how God sent his evil angels (devils) into Egypt.

Job is also a good example. Job speaks as if God is hurting him while actually it is the devil's doing (Job 1).

God as Yahweh is the giver of all that is good while Satan is the doer of all that is evil. God permits it, as He does with all sin (evil), but He does not like it. When it happens it is our own fault. We reap what we sow.

When the catechism speaks of good and bad coming from God it speaks of the good God gives us and of the evil he permits to happen to us. The latter to teach and to chastise us.

What I found hard to understand at one time was pre-destination.

Having become an exterminater later on and having made a study of nature I realized that the world had become disorderly because of the fall into sin. It had become chaotic and out of control. Sin is lawlessness.

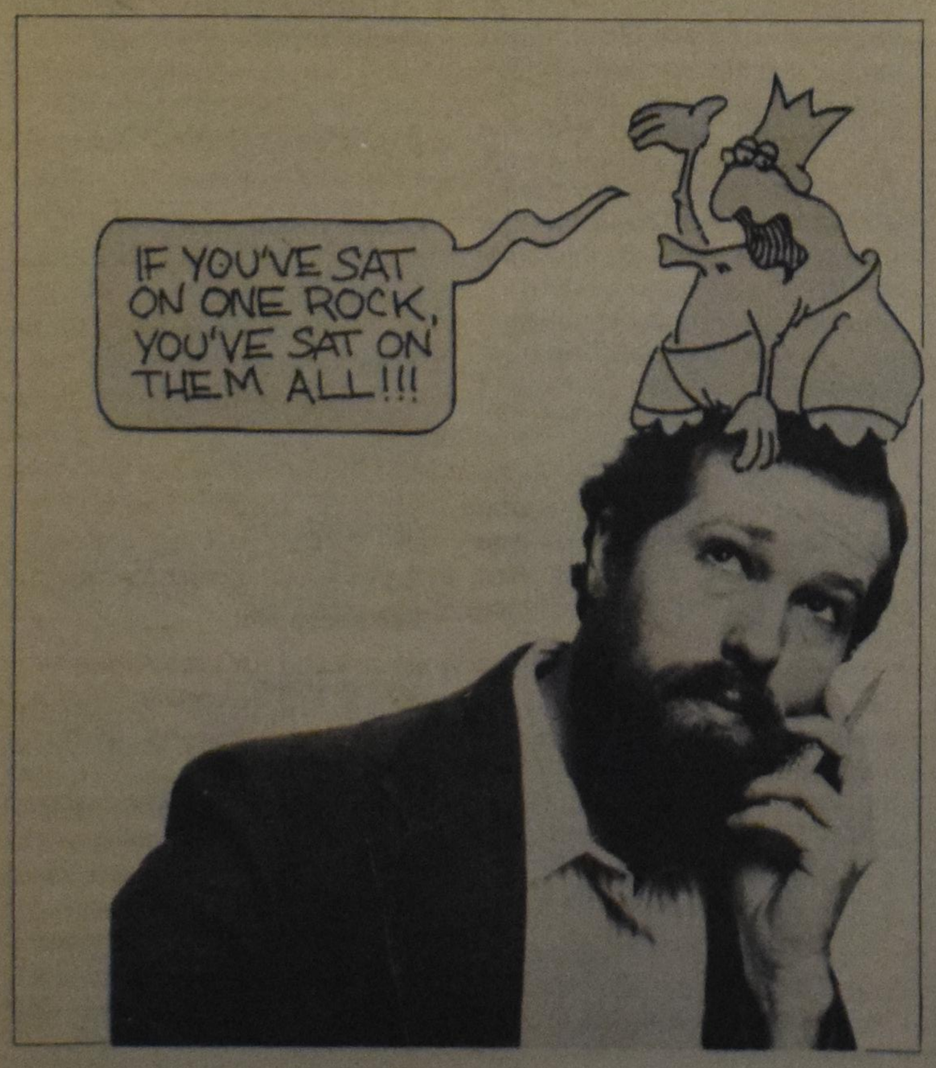
The result is that people are born who should not have come into the world. God has no place for them in His plan for the world. They don't fit in and are not wanted. And so they are not saved.

The believers, on the other hand, are people who have a place in God's plan, conceived before the beginning of the world, and to these God's grace of salvation goes out.

God is not unfair to those who go to hell in the end. Their existence is the result of sinful doing. This world is God's world and not man's world. Those who reject God and make creation theirs are stealing from God. Their very existence is a lie. By destroying them, God regains what is rightfully His.

J. Vandenberg,
Burlington, Ont.

Make way for Pontius



Meet Pontius, a **bull**frog with the unfortunate habit of living up to his name. Home is an unremarkable body of water known as Pontius' Puddle (pronounced: Pontius-es Puddle).

Pontius' understanding of God, the world, and his fellow creatures is, like the pond he inhabits, shallow. But this fact doesn't stop Pontius from suggesting how the universe might be improved.

His opinions deal with everything from such important topics as the proper tongue technique for tagging a tse tse fly to such trivial matters as war and poverty. Pontius' one complaint - actually, he has more than one - is that God doesn't seem to take suggestions well.

But Pontius is a cold-blooded creature with a warm heart. He takes pride in the fact that he is an equal opportunity insulter.

And, Pontius is an amphibian with accomplishments. Besides the dubious distinction of being Chief Pontificator of Pontius' Puddle, he is founder of Webfoot College: "where the finest minds come to croak." He holds the world rock sitting record - the rock finally moved. He single-tonguedly turned back the fly invasion of '81. And he is an avid book fan with a particular taste for the flyleaf.

Most importantly, Pontius is a frog of courage. He's not afraid to take a stand. However, he's still waiting for a good reason to do so.

The man behind the frog - or under as the case may be - is writer and cartoonist Joel Kaufmann. Joel's puddle is Goshen, Indiana, where he lives with his wife, Nancy, and their two tadpoles, Justin and Julian.

Joel would like to see the strip create a little *less* reverence for ourselves, and a little *more* for God. "Pontius has the all-too-human problem of making his world too small," Joel said. "His antics should make readers chuckle, but they are also intended as a challenge to look beyond our own puddles to all of God's creation."

Joel's previous work includes *The Best of Sisters and Brothers*, a collection of cartoons and short stories, and *The Weight*, a serious novel about an eighteen-year-old with a very serious problem: the draft (Herald Press, 1980).

The Weight has recently been made into an hour-length dramatic film for youth, and is available on 16mm from 230 N. High Street, Harrisonburg, VA 22801.

Joel Kauffmann

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Church

Pastoral Pondering

Christian education in perspective

When we think of Christian education we immediately tend to think of dollar bills, the tremendous cost this education entails. It cannot be denied that the cost is phenomenal. For this reason many of our younger families seem to shrink back from involvement in Christian education, not because they are against it, but because, as they say, they simply cannot afford it, especially not in our day.

I believe that the Christian community ought to take this expressed concern on the part of these younger families very seriously. And together we should do whatever lies in our power to assist each other in this effort.

There is, however, also another dimension to this entire issue. When I speak to the elderly members of our congregation who came to Canada some 30 years ago and lived on a minimum of $50 per week or less and at the same time sacrificed precious dollars for the sake of having their children receive Christian education, then I wonder.

If I think back on those early days in the 50s and reflect on the simple life-style my parents exemplified, a life-style without the frills of colour TV, eating out, or even wall-to-wall carpeting in the living room, then I begin to see the difference between the then and the now generation. Young couples to be married were satisfied to purchase used furniture for a fraction of the cost of new furniture. I don't see that anymore today, for our expectations (also mine, I must add) in life have skyrocketed. I wonder aloud (and I say that not so much as an accusation against others as a statement of self-reflection and self-examination) if the remark "I cannot afford it" is not somehow related to our high materialistic expectations. It's worth some reflection.

Pastor John Kerssies
Redeemer Chr. Ref. Church,
Sarnia, Ont.

Decision First Christian Reformed Church at Lethbridge

"The consistory of the First Chr. Ref. Church of Lethbridge overtures Classis Alberta South to overture the Synod of 1983 to discontinue the present provisions to table and pulpit fellowship between the Chr. Ref. Church and the GKN (Gereformeerde Kerken in Nederland) as elements in the ecclesiastical fellowship between our two churches." This is the literal text of the decision made. From the adduced grounds I pass on the following.

"The increasing trend toward apostasy and away from confessional loyalty, as evidenced by decisions re homosexuals, and the resulting baptism of children whose guardians maintain a lesbian relationship; the controversial report on scripture *God Met Ons;* and the publication of Dr. Wiersinga's book on sin in which he denies the biblical teaching about sin.

"Further, it appears that the warnings and admonitions of the Chr. Ref. Church have not had the desired effect, and on the basis of the present rule which calls for 'The exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity,' we believe that integrity demands a further change in our relationship with the Gereformeerde Kerken at this time."

I am glad with this decision, although I miss in it a pointing out of the deeper causes. May the Lord bless this effort in that it may bear fruits as desired by the head of the church, our Lord Jesus Christ.

Rev. D. De Jong,
Calgary Can. Ref. Church

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Press Parade

Increase in one-parent families

A new look at the American family shows single-parent families doubling in just 11 years. Now one-fifth of the families with children in the United States are one-parent families. About 90% of these families are headed by women. The census-bureau predicts that nearly half of all the children born today will spend significant portions of their lives in a single-parent family. This trend should cause church leaders to redefine what is necessary for family activities and needs, while at the same time offering more support for the single parent struggling to raise his, or more likely her, family.

Ebenezer Chr. Ref. Church,
Trenton, ON

First missionary to Toronto's 100,000 East Asians

So far as we have been able to learn, the first missionary specifically to reach the great influx of East Asians in the Toronto area is the Rev. Noel Burke who arrived at the end of December under "International Mission" of New York. Rev. Burke, and his wife, Irene, are Jamaican born, and served among East Indians in the former Dutch Guyana, South America, and then followed the mass exodus of Asians from that country to Holland, for a total of 23 years. As well as personal evangelism and Bible study, Burke is holding Friendship to Hindus Seminars. Call (416) 245-9893 for more information.

First Chr. Ref. Church,
Strathroy, ON

Refugee sponsors needed

Volunteers are needed to sponsor refugees who cannot return to their native country for political reasons. At present we have about four requests from such political refugees to sponsor them. All of them are single living in a country where they may only remain for a limited period. In the past small groups in our local churches were formed to take it upon themselves to sponsor one refugee for one year. Would you consider this again? For more info. contact chaplain Aren Geisterfer at 525-9140 ext. 4207 or at 524-0488.

Students with refugee status are looking for work in our area. If you know of any positions available contact A. Geisterfer at the above numbers.

Burlington (ON) Chr. Ref. Church

Women helpers for consistory

The consistory has appointed two ladies, Ann Dieleman and Elaine Horneman to be of some assistance to consistory.

Originally the idea was to have them help the deacons, but elders and pastor can be helped as well. It appears that there is a need for women to assist in the area of visiting certain members of our congregation.

The idea is not new either as apparently this practice was already prevalent in some Reformed churches many years ago. The ladies appointed have already been involved in visiting on their own for a long time but now consistory member's can include them in certain situations if they so desire.

When we start something like this there is no handy ready made blueprint because life is not like that. May the Lord bless the ladies appointed and may the Lord use them to improve pastoral care in our congregation.

There are several others in our church, especially ladies, who do a fair bit of meaningful visiting and helping on their own. That is greatly appreciated. Keep it up. If you would like a visit or have needs to be talked about never hesitate to call your pastor or elder or deacon or consistory helper or anyone else. We are members of one body.

Grace Chr. Ref. Church,
Chatham, ON

Impending union of churches?

The consistories of our congregation and the Orthodox Christian Reformed Churches of Bowmanville and Woodbridge met March 23 in Woodbridge, Ontario at the Toronto District Christian High. The Woodbridge Church served as host. Rev. J. Mulder spoke on the topic "Scriptural Data for Church Federation."

Bethel Can. Ref. Church,
Toronto, ON

Orthodox Christian Reformed Church

Bowmanville
Meeting for worship at
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at **Knox Christian School**
Pastor Rev. H.J. Bout
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R.R.5, Bowmanville, ON
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Bierman installed as new pastor in Smithers

After a ten month vacancy, the Smithers Chr. Ref. congregation installed its new pastor, Rev. Harry J. Bierman, formerly of Barrie, Ont., on Friday, April 15. The church was filled with members of the congregation, visitors, and delegates from neighbouring churches.

Using 2 Corinthians 2 v. 14-17 as his text, Rev. Binnema of Telkwa who led the service, spoke of the joys of a minister in the service of Jesus Christ and of the triumph that accompanies the preaching of the Word. He charged Rev. Bierman with the task of spreading the knowledge of God so that, through Christ, the congregation would be "the fragrance of life" to the community.

Assisting in the installation were Rev. Siebren Van Daalen of Terrace, BC., Rev. Bill Tuininga of Prince George, B.C. and Rev. Ken Pomykala of Houston, B.C.

After the installation, representatives of Classes B.C. and of neighbouring churches extended greetings and welcomed Rev. Bierman and his family to the area.

Responding to the greetings, Rev. Bierman expressed his pleasure at the welcome he and his family had received, and said he looked forward, by God's grace, to working with the congregation in the task of promoting God's Kingdom in the area.

Rev. Bierman, his wife Clara and children Darrell, Michael, Paul and Carrissa arrived in Smithers earlier in the week. Rev. Bierman is the seventh minister to serve the congregation since its inception in 1952.

The only sad note of the evening came as Rev. Binnema bade farewell to the congregation. Rev. Binnema served as counsellor to the Smithers congregation during its vacancy. Both Rev. and Mrs. Binnema were well appreciated because of their cheerful service and willingness to help, especially during the time of vacancy. The Binnemas will be moving to Nobleford, Alberta shortly.

Canadian Reformed Church

Called
— to Ottawa, Ont., Rev. G.H. Visscher of Houston, B.C.

Accepted
— to Burlington, Ont., Rev. D. De Jong of Calgary, Alta.

— to Orangeville, Ont., Rev. M. Werkman of Lincoln, Ont.

Christian Reformed Church

Accepted
— to York, Ont., Rev. John de Pater of Duncan, B.C.

Reformed Church

Accepted
— to Stoney Creek, Ont., Rev. John Drost of Camp Shalom, Cambridge, Ont.

Church closed

The Roxboro Community Reformed Church in Montreal was disbanded at the end of 1982 following a decision by Classis Ontario. The church building was sold to the Greek community on November 11. The building was gutted by fire on February 7, apparently the work of arsonists who had also burned two other Greek churches in the city. The closing of the church in Montreal brought to an end the Reformed Church ministry in the province of Quebec.

CR SEE

Our Boards' sollicitations,
I guess, bring in quite a haul.
They are also temptations
to rob Peter and pay Paul!

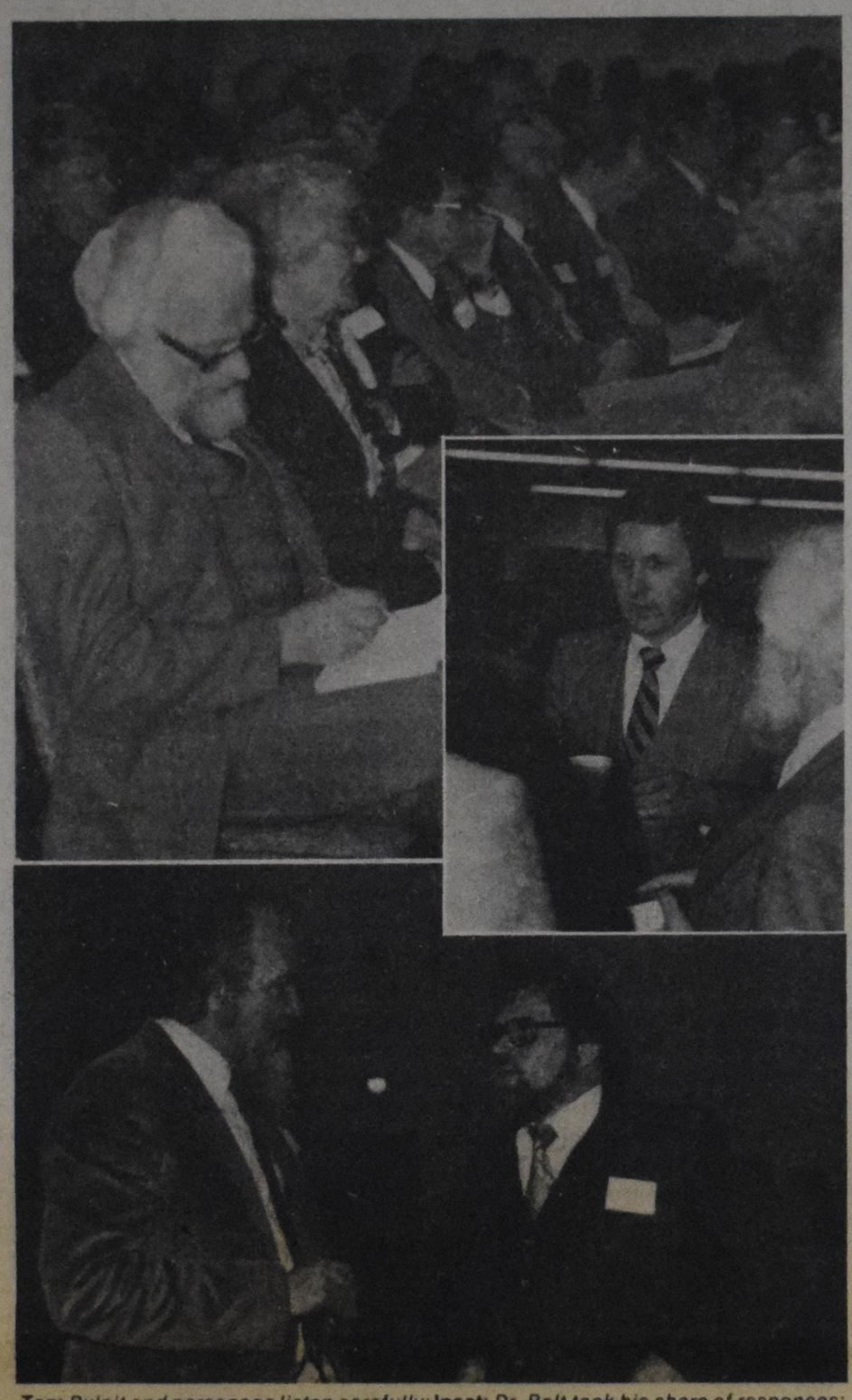
Sy Nodd

Redeemer College hosted ministers and wives

Bert Witvoet

The Eastern Canadian CRC Ministers' Conference was somewhat of a big event for many of the participants. There hadn't been a conference for several years. Rev. John Van Harmelen used to organize them but since his retirement no one picked up the challenge, at least not until Redeemer College came along.

This year Redeemer President Henry De Bolster, himself a man of the cloth, thought it propitious to sponsor such a conference on his home turf in Burlington for April 5. Sixty-two ministers considered it a great idea and came with 43 wives (not each, of course, lest they violate one of the criteria for office).



Top: *Pulpit and parsonage listen carefully;* **Inset:** *Dr. Bolt took his share of responses;* **Bottom:** *Campus Minister Aren Geisterfer (l) continues the topic of "Pulpit and Parsonage" with Dr. Van Belle.*

Van Belle

The morning session saw a lecture given by Dr. Harry VanBelle of Redeemer entitled "The Pulpit and the Parsonage." His thesis was that since a CRC minister plays a unique role in his church, the parsonage or family experiences certain tensions.

He began by tracing the historical development of the ministry, from celebate Father confessor of pre-Reformation times through teaching/preaching elder of Reformation times, through "dominee" status of later years in Holland, to pastor/"dominee" of the North American setting of our time.

Dr. Van Belle judged that present-day ministers in the Christian Reformed Churches inherit all the expectations of the past. "Sooner or later all of you will be asked to wear each of these ministerial hats of the past I just talked about."

Dr. Van Belle went on to explain some of the implications of these various roles for the minister's family. An emphasis on the minister as preacher means that he must spend long hours in the study preparing for sermons and catechism lessons, away from the family, or bring tensions into the family when the sermon does not "go." Because of the example status of the minister, the family too cannot sin. They must be a model family.

Since the minister is the pastor to whom everyone else can come, he himself and his wife are often without pastoral care. And when can a minister say that his work is done? "He has no detailed job description ... Consequently he feels guilty when he has coffee with his wife in the morning."

The general office of the believer takes a beating too, according to Van Belle. "I wonder whether reformed practice (not reformed theology, according to him) still does not somehow place the consistory or the minister, the special office bearers between the Word and the people."

Dr. Van Belle suggested that if the hierarchical structure of the C.R. churches persist "we should seriously consider celebacy for our ministers."

However, he made clear that he preferred the route of returning to a more Reformed theological picture of church organization and practising it.

Lunch and Tamminga

The speech must have given the ministers and their wives much food for thought for they took at least two hours for lunch. A later explanation by Rev. De Bolster seemed to shift the blame for that on the restaurant they attended.

After lunch, Rev. Louis Tamminga of Grand Rapids took time to explain his new position as Minister of Pastor-Church Relations. He retained his popularity among the people by being brief.

He revealed that in 1982 some 68 pastors left their congregations in conflict situations. He also explained that mentors, older pastors who will befriend the rookie minister, will be assigned to each graduating class of Calvin Seminary.

John Bolt

The afternoon session was devoted mainly to a speech by Dr. John Bolt, professor of religion and theology. His speech was entitled "Creation or Cross? - the Tension in Reformed Ethics."

He explained that traditionally there has been a deep division between the anabaptist and the Reformed view of the civil order and ethics. Whereas the anabaptists have stressed the cross (servanthood, forgiveness, sacrifice, powerlessness) the reformed tradition has touched up the doctrine of creation and law (the decalogue, cultural mandate, lawful exercise of power, "pro rege").

Bolt did not think it wise to see the matter of Christian ethics as an either/or proposition. He saw a fuller picture in Calvin's Institutes. With Calvin the imitation of Christ does play an essential role.

In Book III of his Institutes Calvin mentions three aspects of the Christian life: self denial, meditation on future life and the use and enjoyment of the present life.

Because we live in a sinful world, self denial is needed. Because Christ has ascended we must meditate on the things that are above. The Christian must hold this world in contempt, while using the creation for delight and necessity.

Calvin proposed that the Christian be guided in his ethics by three principles: moderation, contentment and stewardship.

It was becoming evident what Dr. Bolt meant by his reference to tension in the title of his speech.

He continued to point out that when we claim to be Kuyperian Calvinists we may not be Calvinian Calvinists. The "anabaptists" among us, those who appreciate the need for powerlessness or sacrifice, accuse the others of triumphalism, of being uncritical of capitalism.

True Calvinists, said Bolt, combine creation and cross. According to him, Herman Bavinck incorporated the tension of creation and cross better than did Abraham Kuyper.

Kuyper stressed the first and the third person of the Trinity. The doctrine of creation (the Father) led to the theory of common grace. The doctrine of regeneration (the Spirit) led to the antithesis. Where is the person and the work of Christ? Where is self-denial?

The kingly Christ (pro rege) was important to Kuyper, but the submissive and priestly Christ did not play a large role in his view of the world. Kuyper's personal piety is a piety of suffering in conflict and battle. No great call is issued for self-denial and humility.

Bavinck's personal style showed a different approach. He sought elements of truth in his opponents. Bavinck resented the autocratic leadership of Kuyper in the Anti-Revolutionary party. Bavinck offered a sharp criticism of worldliness and mammonism in his time.

Bolt ended by saying that "the cross as well as creation must be essential ingredients of a proper Reformed ethics."

Wrap-up

Judging by comments after the meeting, during the final coffee hour, most of the conferees were duly impressed by Dr. Bolt's analysis. Some felt that he had offered a useful tool for building up the CRC constituency, for bringing healing where there are tensions and polarizations now.

The whole package of the minister's conference must have given the pastors and their wives new hope for the future. Looking back at the program, one might say that in "Louis" of Taming them, it emBellished their status, Bolted their faith, Redeemed their insight and De Bolstered their courage. This bodes nothing but good for pulpit, parsonage and parsonate.

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News - International

Nicaragua: Flowering like the orchid

Wally van de Kleut
C.C. Staff

The actual situation in Central America, and in a country like Nicaragua, is often a mystery to us. Thousands of miles away, Nicaragua presents a political and ethical problem for many Christians who feel uninformed and unsure of what a just Canadian foreign policy ought to be.

Hence, when someone like Father Bob Stark, a Roman Catholic priest in Nicaragua, comes to town, one goes to listen. In Edmonton for the 10th anniversary of Ten Days for World Development, Stark spoke to nearly 75 people at an afternoon meeting at the University of Alberta.

Nicaragua is the largest and possibly the wealthiest Central American country. With a population of over 2.5 million living on 130,000 square kilometers of land, Nicaragua has a population density of about 19 people per square kilometer. These numbers represent the equivalent of British Columbia's present population on an area of land equal to about 1/7 of B.C.'s land area. Yet Nicaragua is relatively underpopulated, has rich soil and a benevolent climate.

Primarily an agricultural nation, the rural Nicaraguan, or campesino, has never been well off. Under Somoza the campesino faced brutality and the seizure of their land by Somoza's National Guard.

Slowly, said Stark, agrarian reform is taking place. Land confiscated by Somoza and his friends has been expropriated and is being given to peasant cooperatives. "Only land which is non-productive is being seized by the (Sandinista) revolutionary government," Stark said. Peasant cooperatives are growing fruits, vegetables and grains, aiding the transition from cash-crop agriculture (primarily cotton, sugar and coffee) to a more balanced and diversified farming which enables Nicaragua to feed itself.

"We believe our country is flowering like the orchids found in the countryside," said Stark. "Before the overthrow of Somoza in 1979 the illiteracy rate was 85 per cent; now it is 20 per cent. The people are now able to read Scripture and basic contracts."

According to Stark the justice administered by the Sandinista Front after the revolution was exemplary. "After Somoza was overthrown the National Guard was given 24 hours to leave." Those who tarried were jailed, but many in the lower ranks have been tried and freed. By and large others have received short sentences.

Unlike other Central American regimes the Sandinistas have not resorted to torture of their political opponents.

"Ever since Nicaragua began to be seen as a model for other Latin American countries, Nicaragua has been the subject of a smear campaign," said Stark. He believes the communist label given to Nicaragua by the U.S. is highly overstated and unfair.

Stark admits that there are upwards of 3,000 Cuban teachers and health technicians in Nicaragua, but he says, "many Cubans are in non-strategic military areas; they are often in areas where no one else wants to go."

Although many Sandinista leaders are leftists, Stark maintains that there are also many moderate, non-Marxist leaders. "Nicaragua is 99 per cent Christian, and 85 per cent Roman Catholic," he said. The moderates want a pluralistic society with a mixed public/private economy - a goal the Sandinistas say they share.

"Nicaragua is the only Latin American country which is arming its people. Communists don't do that," stressed Stark. He emphasized that such arming of the people also indicates that the Sandinista leaders are not afraid of a counter-revolution, and that the people are behind the present government.

Stark further challenged the perception that Nicaragua is communist by referring to present sources of foreign support. "Eighteen per cent of (such) support comes from communist countries, 49 per cent from Third World countries such as Brazil and Peru, and 32 per cent from capitalist countries such as West Germany, Canada and France." Of course, if capitalist countries begin to withhold support, Nicaragua might be forced to look elsewhere.

Censorship

Censorship of the press has also been cited as evidence of a repressive regime in Nicaragua. "Censorship is not good, but non-censorship can play a very destabilizing role in a Third World country," explained Stark.

"In other Central and South American countries non-censorship has allowed for the creation of hysteria and panic at times. Nevertheless, the whole question of censorship is being reviewed right now, and many believe that it will be lifted," Stark said.

"The U.S. strategy is to push Nicaragua to a communist position by strangling it militarily and economically. Then when the model dies the U.S. can come in with its military might," lamented Stark.

Even though the revolution in Nicaragua is Marxist-tinged, Stark believes that it is erroneous to brand Nicaragua a communist country. He points to increased freedom of speech and religion, agrarian reform, the increased literacy rate and political freedom (seven of the twelve political parties are outside of the Sandinista Front), and the existence of various labour unions. The Sandinista leaders also promise elections in 1985 - perhaps it is social revolution they want rather than socialism.

"The people of Nicaragua would much rather exchange flowers than bullets, but they also want to be the masters of their own destiny," said Stark. In conclusion he asked Canadians to urge the Canadian government to base its foreign policy on what he believes is Nicaragua's much improved human rights record.

Conflicting stories about what is truly happening in Central American countries like Nicaragua, Guatemala and El Salvador bombard all of us. At times it seems impossible to discern the truth. Often times the media, *Calvinist Contact* included, can at best caution the reader to read with Christian tolerance and discernment. The above article reports the convictions of one man, Father Bob Stark, a confessing Christian.

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small talk...

Alice Los

So this is the age of communication

I am a news freak. At seven thirty in the morning, with my first steaming cup of coffee as sustenance, I listen to the C.B.C.'s regional news. At eight o'clock I hear what's happening in the rest of the world. If there was an earthquake in Peru or a riot in Paris, it comes with my breakfast.

Before lunch I know whether hog prices rose or fell that morning and as I plunge my hands in the hot suds for the supper dishes I find out what other Canadians did while I was gone to buy the groceries. Then, before I go to bed, I check to see and hear what Barbara Frum thinks of it all.

When there's a hot issue I'm all ears, but often I debate what's to be for supper or when to do the laundry while oil prices, Menachem Begin and Peter Lougheed drift in and out of my consciousness.

At regular intervals, however, I'll ponder the marvel of modern communication technology. There I sit, peeling potatoes in my Ontario kitchen and I hear what the Pope says from his balcony in Rome's St. Peter's Square.

Or I'm glued to the screen biting my index finger (a silly habit) waiting for the space shuttle to become visible again after its disappearance into a temporary blind spot and heaving a collective sigh with people all around the globe when deftly it lands on its feet again.

And I can't help but wonder why it is that modern man who knows how the astronauts feel in the morning when they wake up deep into space, may be unaware that his nextdoor neighbour has been in the hospital for a week. Or why parents who are in touch with the issues of the day, don't know what their teenager thinks of her English teacher.

I may also ask myself how I could spend time with a loved one, talking and laughing and not notice some particular pain within the dear soul.

Of course, communication is a two-way street. It takes a sender and a receiver. And sometimes it takes a device to unscramble a distorted message.

When I listen to the radio or watch television I am satisfied to rely on the skill of scientists and technicians and I admire their knowledge. But when I listen to my neighbour or watch the face of the teenager who's talking to me, I have no such experts to depend on.

Sometimes the message comes through loud and clear but often I have to unscramble its hidden meaning with no other tools at my disposal than love and concern. Long years of experience have taught me how to use these instruments, yet too often I leave them to rust in the basement of my heart, I can't be bothered just then or I fail to detect the cry for help behind the indifference, or the fear of rejection under the cover of aloofness. Effective communication is a skill which, like all crafts, requires constant practice. Some people are good at it and they don't always use words. They know how to wink or to smile encouragement at the right moment. Others never seem to get it right. Perhaps they could try to change the circuit of their egocentric attitude.

Then there are those who deliberately turn the knob of their heart to "off." Perhaps no one ever taught them how to use it properly. But just as I may be jolted by a particular news item, so may my neighbour be caught unawares by the voltage of my caring love.

The air waves are a mystery to me. I would not know how to establish contact with any sender or receiver, but the technician in the studio of my favourite radio station knows. All I have to do is turn on the set. In human relations I cannot rely on a technician. I have to BE one. So do you.

Alice Los lives in Woodstock where she keeps house and writes in her spare time.

News-Canada

Where then shall they live?

Ben Vandezande

Last week I received a call from a couple who owned a restaurant and also rented out the apartment above it. The tenant had a stroke six weeks ago and was quite immobile. His rent was only $190 per month but he had to pay that out of an income from disability pension of $300 per month.

The couple called because they wanted help. They were feeding this person regularly but couldn't afford to do so forever. Yet, by mid-month the money would be gone and they could not see him go hungry.

It's a tough problem which can be multiplied hundreds of times in any city or village. Anyone who is on any form of government assistance pays over 50 percent of their income on housing. In a survey of apartments in St. Catharines, for example, we found that most people on assistance were paying 60 percent. That is incredible when you think of the ceiling of 30 percent allowed by a bank for a mortgage.

Many who are working face the same problem. Their incomes are usually around the minimum wage and they can't afford most of the housing. Instead, they go to substandard housing which is often unsafe and illegal.

The affordability problem is very real for these people. In St. Catharines, there is a service which connects clients with potential landlords. Most of these clients say they will pay more than 75 percent of their income for shelter. To date only 10 percent of the 80 clients have found a place.

This is partly caused by other barriers. Landlords concerned about their income security often require first and last month's rent. Some landlords are trying to protect themselves as a result of bad experiences where tenants may have left the property damaged. It is understandable but it is the case that misbehaviour of some hurts others. Fully 75 percent of landlords put up this requirement in our area. And when a person is paying 60 percent of his income, that's tough to accumulate. And for a landlord facing rent controls, maintenance of an apartment is not easy either.

This is complicated by the fact that the majority of landlords do not allow children. Further, 20 percent of those who do accept children will not accept single women with children or women on mother's allowance. Added up with the affordability problems, it becomes clear that anyone who is income-tested has a small range of 20 percent of the apartments to choose from.

Statistics like this make the answer to the question: "Where then shall they live?" hard to come by. Just as it is not fair to generalize to all persons on welfare on the basis of the minority, likewise we should not generalize to all landlords on the basis of the discrimination of some. Nevertheless, there do appear to be some very real problems of discrimination at work here.

In this article, I simply want to point out some of the real problems faced by people looking for and providing housing. I also want to invite you to find out about housing availability and affordability in your own area.

Perhaps next month we can explore some alternatives.

A tax credit would have been more helpful

Mr. Lalonde's budget was presented during the week we honour volunteers and the voluntary associations they work for. And yet there was none of the help they have been requesting. The budget did remove the automatic $100 charitable-medical deduction.

If taxpayers want deductions they will have to produce receipts. That should have no effect on anyone in the christian community. The biblical injunction to tithe should put us well over the $100 mark.

But on a national scale that is not the case. In 1961 25 percent of all income tax forms claimed more than the standard $100. By 1981 this figure had dropped to nine percent. In other words, voluntary associations receive less money today.

Several people within the voluntary sector had hoped for a different form of help from the budget. They had hoped for a tax credit system to encourage donations. Mr. Lalonde seemed to have heard their plea in his budget speech when he said: "Representatives of voluntary organizations have expressed concern that this deduction (automatic $100 deduction) reduces the tax incentive for charitable giving since the deduction is not directly related to actual amounts given."

But Mr. Lalonde did not proceed with the tax credit. In fact, he went backwards. In doing so, the government gains $80 million.

The coalition of National Voluntary Associations has been pushing for a tax credit. Dr. Paul Marshall summed up this proposal as follows: "A tax credit scheme would not deduct from taxable income, but from the taxes payable; thus all people would derive equal tax benefit from what they donate. For those who do not have enough to pay income tax, this proposal could include a transfer to them from the government for what they give. This proposal would probably increase government revenues through the elimination of the standard $100 deduction. It would also increase incentives and hence money given to charities. The sources of this money would be the removal of tax benefits for giving to charities from those who do not give to charities, which seems an eminently fair procedure. The federal government has said that this would be unwieldy, but it is similar to, and simpler than the one our political parties presently use to subsidize through taxes the donations made to them."

In simple terms, it means a person gets a tax credit of $25 for every $50 donated. It would likely mean more money for the voluntary sector - probably one of the best job creators around. More importantly, it would foster the growth of personal service avenues in our society.

A tax credit system would be of enormous benefit to those who are used to giving more than the $100 deductable. It would have provided a helpful boost to supporters of christian organizations and other causes.

It's a proposal worthy of our support. Now it needs a government willing to see its value.

BV

To serve him in all our ways

James Skillen

If ever there was a concentrated, forceful admonition to serve our neighbours with humility and without reservation it is found in Romans 12:9-21. Honour the other above yourself; never give up loving; bless those who persecute you; don't be proud; feed the hungry; don't take revenge—on and on Paul goes, relentlessly driving home the message of Christian service in love.

How can we practice what Paul preaches? Sincere Christians usually try their best, whether at home or on the job, to be nice to the immediate neighbour. Conscientious Christians also spend time in repentance for thinking evil thoughts about that nasty workmate, or for having spoken evil behind someone's back.

What is frequently missing from this habitual round of personal conscientiousness, however, is a wider consciousness of the actions of institutions and organizations that structure our lives and our neighbours' lives. Most of us don't control big governments or big businesses, so we don't often think of *our* resonsibility in society as God's *people* with a *shared* obligation to serve *our* neighbours through the organizations and institutions in which *we jointly* participate.

Paul's letter to the Roman Christians was written not for lone individuals to ponder in isolation, but for all the saints in Rome to read and act on *in community.* Christians *as a body* must follow a different course from those governments, businesses, newspapers, churches, and even families which are founded on pride, unconcerned about the hungry, impatient in affliction, honouring themselves before others.

You and I may think we are sincere and conscientious individuals, but what kind of citizens are *we*? How do our city, state, and federal governments structure the lives of *our* neighbours—with *our* support? Do the companies from which we buy food and services, and for which we work, carry on their business (and thereby structure our labour) for the health and benefit of all our neighbours? Do the churches we attend mourn with those who mourn, and associate with people of low position?

Through Paul's letter to the Romans, God calls us to more than personal piety with blinders on. He commands us, through grace and rebirth in Christ, to serve Him in all our ways by serving all our neighbours in all the avenues of our lives. In fact, these verses at the end of Romans 12 introduce Paul's instructions about the meaning of politics in Romans 13!

James Skillen is Executive Director of the Association for Public Justice.

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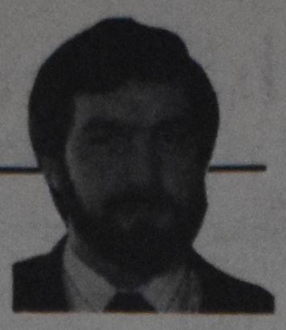


Harry A. de Vries

Photocopiers: To use or not to use

Copyright laws in Canada have not been updated since their introduction sometime in the 1930s when about the only way to duplicate material was either to use a lot of carbon paper or to reproduce material in some laborious manner. In a letter to the editor of the Society of Christian Schools in B.C. "Newsletter," Alan T. Chattaway noted that "Professional journals have for some years had a note on the page of each article stating the required fee per photocopy and giving the ID number of the article and address to which to send the money. "Any writer," he adds, "not using such a scheme is inviting the public to make 'free copies' of his work." Where do teachers fit in? He mentions an "Old Proverb": "If you steal from one author you're a plagiarist. If you steal from several, that's research." The wise teacher will use the photocopier to do research by exposing his/her students to extracts from as many views as possible, artistically arranged to contrast the conflicting views of different writers. The dull teacher will use it to get out of thinking for a living. We don't need more laws but better teachers (if in fact we have a problem today).

Kings will continue to do without dorms

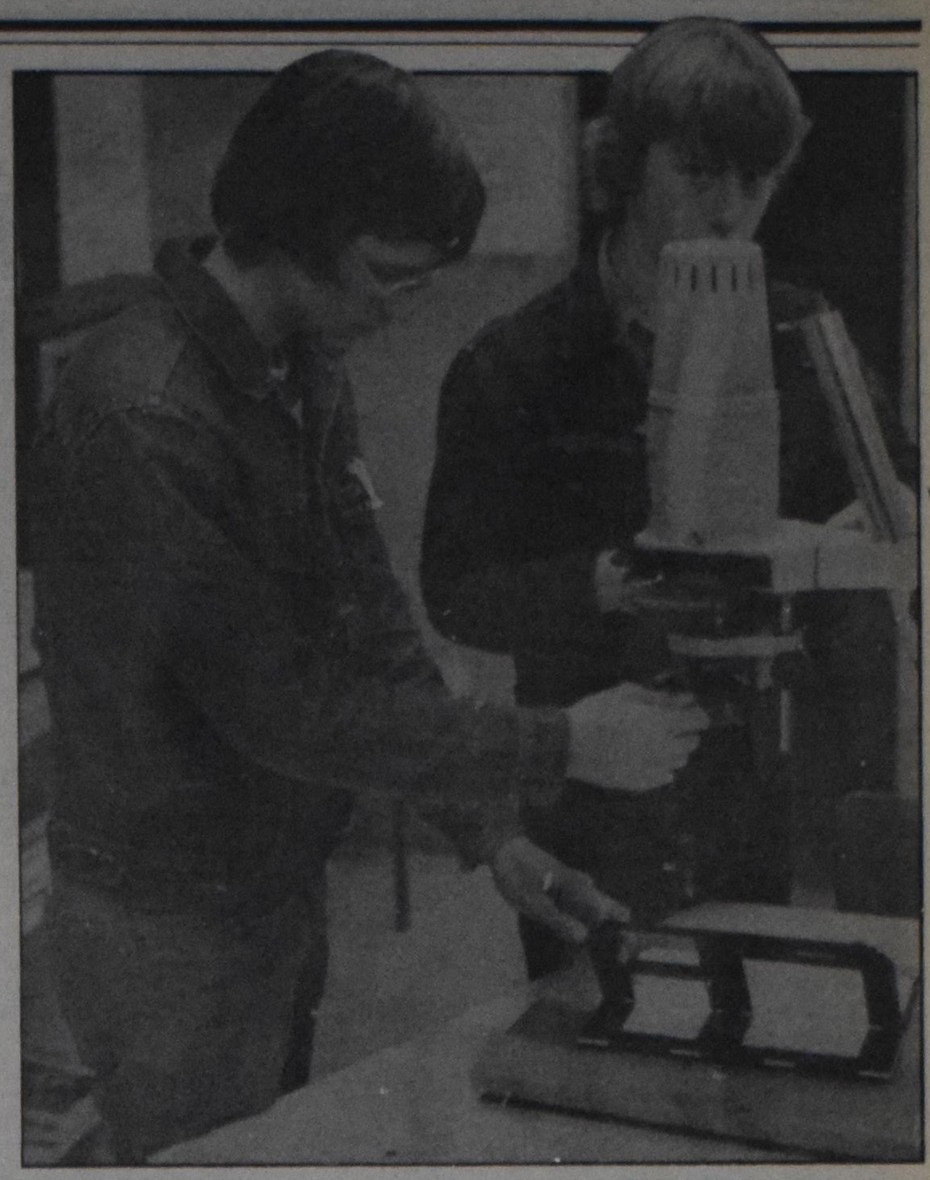
The results of a questionnaire given to The King's students and to the area community have led to the decision to continue with the present housing policy at the College which is to help students find their own housing. In their responses the majority of students indicated that they favoured the current policy. "The King's Chronicle" editors, Lori Klingbeil and Kevin Gesch, are of the opinion that the matter of college dorms should be put to rest: "The time for this horse's passing," they write, "is long overdue." The study was prompted by some constituency feeling that student dormatories help attract students to The King's. According to the "Chronicle," "King's housing policy has always stated that the college should not be involved in supervised housing ... This is a unique policy in the world of Christian colleges and is also a major factor in recruitment."

Quinte High students publish community newsletter

Quinte Christian High in Belleville keeps its supporters and the local press informed of what is happening in its classrooms and what is being planned at its committee meetings through its newsletter, "The Median". One thousand copies of each issue are distributed to four area Christian Reformed churches and to about 16 others, in addition to a small mailing list, eight times a year. The project is the total responsibility of Quinte High's students.

QCHS offers a course called Media Studies in which photography, movie making, journalism, radio, television, music, and computer technology are studied in great detail with emphasis on the Christian response. There is also a practical aspect to the course. Students produce their own films, slide-take shows, and radio programs, and soon they will be developing video programs as well. This class is responsible for the production of the yearbook, "We Are One ...," and "The Median."

Students are responsible for writing most of the articles in the newsletter. Most of the items are gleaned from other subject areas such as English, Man in Society, and Biology. But there are also the reports from the various parent committees which make up the Education Society.



MEDIA MEN: Randy Eising and Mike Couperous of Quinte Christian High in Belleville are busy in the darkroom preparing prints for the school's newsletter, "The Median."

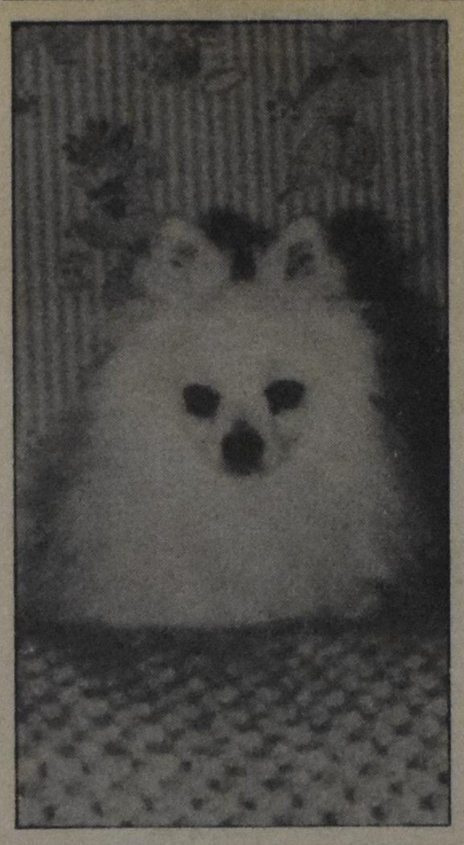
Photographs for the paper are taken by the students and developed by them in the darkroom which was built by both students and their parents. The advertisements that help pay for the Median are gathered by students too, as they pound the streets twice a year in search of prospective advertisers. For its two years of operation, the "Median" has been totally self-supporting.

Students assemble the copy for the paper, prepare a few layouts and then opt for the most attractive one.

Typesetting of the copy is done locally. Then the camera-ready paste-up is made for the printer. The whole process takes about four weeks.

Anyone who would like to see a sample copy of "The Median" can obtain one from: Mike Hoyer, Media Studies teacher, Quinte Christian High School, 289 Pinnacle St., Belleville, ON K8N 3B3.

Further on the Fine Arts Annual



Photography, Junior
Angela Boer, First

Photography, Advanced
David de Jong, First

Winners of the photography competition were not given in last week's issue for lack of space. David de Jong of Jordan Station, Ontario, won a first in Advanced Photography and Angela Boer of Brockville a first in Intermediate Photography.

The list of winners and honourable mentions was given on the front of the Education insert. Although Lori van Berkel of Quinte Christian High did send in some interesting artwork, she did not receive a second as was indicated on page 14 of the issue.

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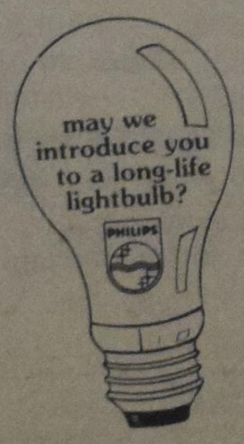

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Community Report

Youth pastor says: Openness basic to his work

Wally van de Kleut

A recent phenomenon in Canadian Christian Reformed churches is the Youth Pastor. Also called a Youth Director or Coordinator, a youth pastor is often found serving a large church where there is a sizable proportion of young people.

Herb de Ruyter is the youth pastor at West End CRC in Edmonton. He is one of six in Canada, four of whom serve in Alberta churches. By the time this article is found on C.C.'s pages there will likely be 8 or 9 youth pastors across Canada.

Why are youth pastors needed, and what do such people do? "Alcohol abuse, juvenile sexual activity, and drug use; we have all of these things in our churches," said de Ruyter. "Our youth are often not adopting the faith, and they need direction and leadership geared to them."

"When my wife, Joni, and I came to West End Church we decided we'd have an open-house policy. As a result our home has become sort of a drop-in centre for the youth of our church," de Ruyter explained.

"I feel such openness is crucial - my office too is an 'open office.' The beginnings of trust relationships are established when you ask direct questions and then listen," stressed de Ruyter. "In youth ministry you must meet young people where they are at."

This means for de Ruyter that after hearing something he doesn't approve of, he doesn't immediately judge or discipline. "There has to be a great deal of acceptance - having said something once, I try not to harp on it."

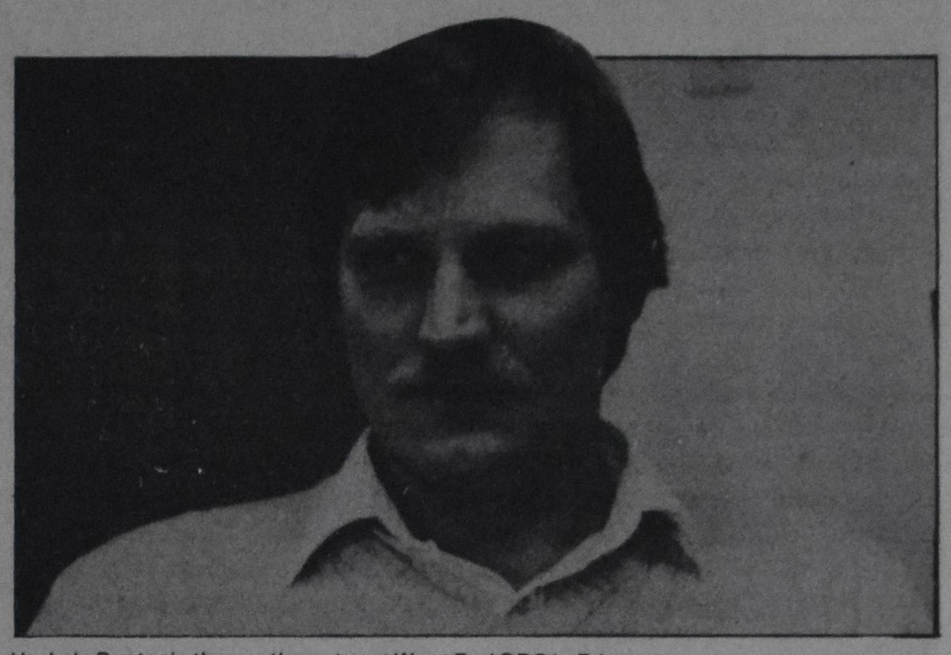
Herb de Ruyter lived his own youth in Vancouver, B.C. In due time he went to Calvin College, and while there he and Joni Groters were married. After graduating with a B.A. in history, he began the Masters of Church Education Degree (MCE), which he hopes to complete in the near future.

The MCE, a Calvin Seminary program, prepares a student for evangelism ministry, church education and youth work. "Unfortunately," said de Ruyter, "both Synod and the Seminary have been quite quiet about the MCE. For example, there is nothing in the Church Order which speaks to this degree."

De Ruyer would like to see an opening up of the official acts of the ministry. In order to effectively tie youth programming into the worship services (and vice versa), de Ruyter believes someone in his position ought to have the authority to preach on occasion.

"Synodical Report 73 makes the church offices much more open to other ministries," said de Ruyter. "I'm not arguing for this opening up of the offices for myself alone. Some sort of official recognition is important for the church for the position of youth pastor and for other ministries as well."

Despite minor frustrations de Ruyter is enthusiastic about his work. West End CRC, where he began in December 1980 after a year and a half at Arcadia CRC in Grand Rapids, is a large CR church by Canadian standards. Of the 730 people (about 290 synodical families) at West End, 530 are under 32 years of age, 220 of whom are singles between the ages of 15 and 25.



Herb de Ruyter is the youth pastor at West End CRC in Edmonton

"It is very important to get away from the formulation of what Christians are allowed and not allowed to do. As much as possible I try to instill a sense of responsibility and freedom in Christ," reflected de Ruyter.

To this end de Ruyter organizes various programs such as Youth Talks, Leadership Training Workshops, and local evangelism efforts, teaches some catechism classes for which he writes most of the material himself, and talks informally with young people about the integration of their work and faith and other personal matters.

De Ruyter regrets that some parents ignore communication possibilities. "We have too many parents who don't know where their children are at. Parents are afraid, and so they don't ask." Unfortunately, not asking often inadvertently communicates to young people that parents do not care.

Parents also complain that their children don't come to church, but de Ruyter stresses that if parents are only minimally involved in the life of the church themselves they thereby indicate to their offspring that church life is not very important to them. But, emphasized de Ruyter, "families are the hub of church life, and without dedicated parental involvement my task becomes extremely difficult."

The challenges are large ones for a youth pastor. To aid him in his work de Ruyter dialogues with colleagues in other denominations. "I feel that contact with other denominations is important in youth work because other chuches are often way ahead of us in youth ministry," he said,

What de Ruyter calls a team ministry is also vital. "Rev. Pols (the pastor at West End) and I have an excellent working relationship. We meet on a regular basis and I prize this highly."

Above all de Ruyter feels his work is worthwhile. "We've covered an awful lot of ground at West End during the past two years. It's been good. I very much encourage others to follow this kind of ministry."

Edmonton's Emmanuel Home celebrates 10 years

EDMONTON - The Emmanuel Home for senior citizens, located in Edmonton, celebrated its 10th anniversary on February 24, 1983. A banquet for special guests and the Home's tenants, and an open house in the evening constituted the commemoration.

Emmanuel Home

Emmanuel Home is operated by the Christian Senior Citizens Homes Society of Northern Alberta. The society's board members hail from the Emmanuel Reformed, Canadian Reformed, Christian Reformed and other area churches.

"I hope the 10th anniversary will stimulate renewed interest in Emmanuel Home," said secretary of the board, John Vanden Brink. Whereas membership at one point numbered 800, now there are closer to 600 members in the Society.

The 57 tenants of the Home have a beautiful place to live. Emmanuel Home has a lounge with a piano and an organ, a library, a recreational room, hobby, woodworking and woodcarving rooms, a full-sized Home kitchen for the 18 bachelor suites, and a small cornertype store which is operated by ladies from the Home. In addition to the bachelor suites there are also 18 one-bedroom apartments.

A garden with space for individual plots, and a small-scale, five-foot high windmill catch one's eye in the pleasantly landscaped grounds located next to Trinity CRC and North Edmonton Christian School.

Officially opened February 10, 1973 by the then Lt. Gov. of Alberta, Dr. J.W. Grant MacEwan, Emmanuel Home is, as the plaque at the front door reads: "Dedicated to God, Who Has Enabled Our Senior Citizens to Contribute Richly to the Heritage of Our Country."

CAMP SHALOM

Summer Camps 1983

Bible Theme: REACHING UP AND OUT

Activities

Camp Shalom offers a wide range of activities in five major program areas: Aquatics, Art and Crafts, Athletics and Sports, Music and Drama, Nature and Camp Skills. Week 1 is an out tripping week for 8,9,10 graders in the vicinity of Camp Shalom. (river canoeing and backpacking!). **The last week** is a special week for young people of Senior High School age. A special feature in **every regular week** is: "This Is **Your** Day." Also: you may earn an official Red Cross badge by joining a Water Safety Instruction Program. Ask for the special Camp brochure!

Schedule

Week 1	June 27 - July 2	Grade 8,9,10*
Week 2	July 4 - July 9	Grade 4,5
Week 3	July 11 - July 16	Grade 6,7
Week 4	July 18 - July 23	Grade 4,5,6,7
Week 5	July 25 - July 30	Grade 6,7
Week 6	Aug. 1 - Aug. 6	Grade 8,9
Week 7	Aug. 8 - Aug. 13	Grade 4,5,6,7
Week 8	Aug. 15 - Aug. 20	Grade 10,11,12

Two week Canoe Trip James Bay July 18 - July 30
One week Canoe Trip Algonquin Park Aug. 8 - Aug. 13
(Canoe trips for High School youth and Youth Adults)
* Entering this fall.

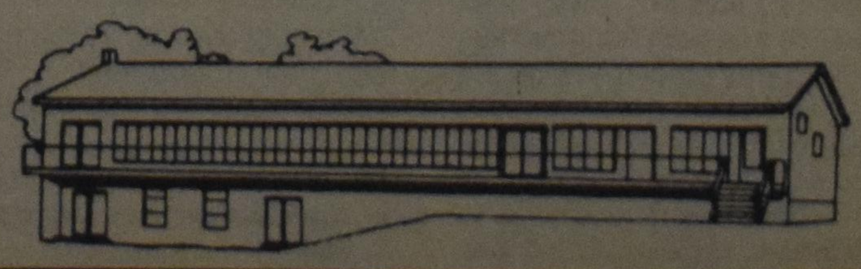
Cost

Basic cost: $80 for all camps. Register before May 15 and pay $75.00. James Bay canoe trip: $275.00. Algonquin canoe trip $125.00.

Inquiries

For brochure and registration form write to or call:

Camp Shalom Summer Camps
R.R.#4, Cambridge(G), Ontario N1R 5S5
Telephone: (519) 623-4860



Feature

AGRICULTURAL STUDENT EXCHANGE PROGRAM

Frans Evers: A student of Canadian farming

Anne Breukelman

Every year fifty agricultural students from Holland are able to work on farms in Canada in exchange for fifty Canadian students working on farms in Holland for a duration of one year.

Every year there are many Dutch applicants interested in coming to Canada. One of them who has now been here for almost one year is Frans Evers who lives with the family of Hilke and Rie Janssens in Thunder Bay, Ontario.

Frans who is 20 years of age is the oldest of six children of Mr. and Mrs. Henk Evers of Braamt, Gelderland. Brought up on a dairy farm, he attended the "lagere" agriculture school for four years and the "middelbare" school for three years. He thinks that he has gone to school long enough.

There are many organizations in Holland where a student can apply for an exchange program, but they all operate through the "Stichting Uitwesseling in Studiereizen voor het Platteland" in Bergen, Noord Holland. Frans said that he applied at the Stichting and was on a waiting list. But since four people withdrew their names, he was able to be in Thunder Bay on June 3, 1982.

The Janssens had applied for farm help at the Dutch consulate in Toronto, which in turn led them to Frans Evers.

Before a student is accepted on the exchange program, he or she has to have a good knowledge of farming and has to have graduated from "middelbare" school. Basically, the program is not a training on the job, but an opportunity to learn different techniques.

Frans Evers (far right)

Frans said in an interview that milking by pipeline, for example, is the same here as in Holland, whereas the process of haying takes two days here, weather permitting, compared to five days in Holland.

Due to ground conditions, he says that tower silos are scarce in Holland. And where the ground would be able to hold a tower silo, "you won't get a building permit." Canadians think silos add to the landscape as windmills do in Holland but Dutchmen think tower silos are "unsightly."

Don't they have silos in Holland? "Oh, yes, they do have a lot of bunker (ground level) silos, but there is a small percentage of tower silos."

And what does Frans think about our mild winter in Thunder Bay? He said he could stand the cold temperatures but "it's long and long and long!" As it was the first of March when I interviewed him I noted that we weren't at the end of winter yet. "I know," he remarked, "at this time of the year in Holland, the farmers would be thinking of plowing."

Frans belongs to the Gereformeerde Gemeente in Holland but in Thunder Bay he attends the First Christian Reformed Church with the Janssens family. His parents had stipulated that he should stay in a Christian home where church attendance was a priority.

During the interview, we had no problems communicating since his English was quite good. But, he says that to listen to a sermon in church required a lot of concentration. He finds the people friendly. Most are interested to find out more about him.

Homesick? No, he likes it here and has a feeling of belonging. He does admit to missing his loved ones in Holland, especially on their birthdays.

One of the nice things about the Canadian lifestyle, he feels, is eating cereal for breakfast. "Beats bread!"

Frans plans to visit western Canada on a holiday before he returns to Holland in June. "Canada is a big country," remarks Frans. Having visited relatives in the Wellandport and Woodstock, Ontario areas, he notes that "down east" is similar to Holland in relation to climate and the nearness of other towns and villages. In Thunder Bay "down east" means southern Ontario.

When he returns to Holland, he probably will have to serve the army for a fourteen-month term. After that he hopes to keep on farming.

The Scheps: One student came to stay

Jaap Schep's first encounter with Canada came by way of a 9-month exchange program in 1967 when he came to Thunder Bay as an agricultural student to work on Henry J. Breukelman's potato farm.

"I liked Canada and wanted to come back" was Jaap's reply to what his first impression of Canada was. Since he could not get Canada out of his system, he returned here for a holiday two years later with his girlfriend, Margaret Den Boer, but she thought that Canada was much too far away from her home and family.

In 1971 the young couple were wed in Thesinge, Groningen where they bought a farm and farmed for ten years.

In 1980 the Scheps made another trip to Canada to see what Canada was like after an absence of ten years. Margaret had become more used to being away from home since they lived three hundred kilometers away from both their parents' homes. They liked Canada and both felt more like moving this time. On returning to The Netherlands, they put their farm up for sale and made plans to emigrate.

In 1981 they immigrated to Wainfleet, Ontario, where they lived for ten months. They felt very much at home there, but their intention was to farm. They looked at "farms for sale" "down east" but they couldn't find what they were looking for. There were a lot of farms they didn't want to consider because the Christian Reformed Church and the Christian School were not nearby.

While Jaap was visiting the Breukelman's in Thunder Bay with his parents in the spring of 1982, he took advantage of an opportunity to buy a farm there, so that in July of that year the Schep family was able to settle in the Slate River Valley in Thunder Bay.

Margaret and Jaap both realize the winters are a bit longer here. Cold. "Not this winter though!" The children enjoy the snow as much as they do. Jaap says he likes the sunny summers which are considerably "drier" than "down east."

As for starting a new life in Canada, they did experience a culture shock. They had to speak another language and found the habits of the people here are also different. In other words, it was not just a simple move from Holland to Canada.

Margaret said that the English they both learned in school is helpful now. She added that clerks in stores are very patient when she's at a loss for English words.

The Schep family attend the First Christian Reformed Church. They find there are many activities in which they can participate in the Dutch-Canadian community. Margaret summed it up well when she said that they had it "goed naar ons zin."

Janssens: Hosts to an exchange student

Mr. Hilke Janssens is the third eldest of eight children who immigrated to Canada in 1949 to settle in Portage la Prairie, Manitoba (about 60 miles west of Winnipeg). In the fall of 1950 the family moved to the Lakehead where Hilke worked at the grain elevators until his father, Hendrik, bought the farm which Hilke now operates, in May 1951.

On immigrating, Hilke had left his girlfriend, Rie Schelhaas, in The Netherlands and didn't see her till four years later when she immigrated in December, 1952. They were married in May, 1953. The young couple bought the family farm and the rest of the family purchased another farm nearby.

Hilke and Rie have one daughter and four sons. The oldest son, Henry, will hopefully take over the family farm in the future.

In the past the Janssens have had agriculture students from Leeuwarden for the summer months. For farmers such as the Janssens with a lot of hay to bale, they come when the work load is heavy. But for farmers who have silos and cash crops, the summer students arrive too late and go back too soon. With Manpower they have not been too successful either. Many Canadian applicants have no farming background nor are they interested in learning that aspect of agriculture.

"To ease the work load for everybody a little bit," Hilke remarked, "is the reason we hired an exchange student." They applied to Mr. Rijpkema, Consulate General of The Netherlands, in Toronto, Ontario requesting specifically a Dutch student who went to church and would adhere to the rules and regulations of the house.

Hilke Janssens comments that the exchange program "is worthwhile" The Janssens feel that Frans blends in well with the family. He attends young people's activities with their children and mingles well with the other Dutch-Canadian people in the neighbourhood and feels right at home.

Mr. Alphonse Rijpkema of the Dutch Consulate in Toronto (416-598-2590) handles the agricultural exchange program.

Mrs. Breukelman is secretary at the Thunder Bay Christian School.

Entertainment

Television: The square-eyed leveller?

Antony Brock

(UNESCO FEATURES)- The square-eyed monster in the living room is often said to be a baneful instrument for dragging us all down to one, regrettably, low level. Now Unesco has produced a study which may indicate that television is not so much the greatest leveller since death, as a gauge of how alike we all are anyway.

Data collected by seven research teams in Canada, Japan and five European countries indicate that, given the chance to watch what they wanted to, audiences in the seven countries tended to look at much the same kind of thing. What they wanted to watch need surprise no one: "Fiction-based entertainment" as the researchers called it, accounted generally for around half the actual time people spent viewing TV.

Preference for entertainment

The figures are given in "Three Weeks of Television," produced for the Organization by the French National Commission for Unesco, and they show that in the three weeks in question - in 1979 - actual audiences for fiction-based entertainment were around 48 per cent in Belgium and France, more than 50 per cent in Canada and Hungary, more than 44 per cent in Bulgaria and Japan. Even in Italy, where the audiences only made 36.3 per cent, they were higher than for any other category of televised programme.

Honest televiewers who know that what, hand-on-heart, they must acknowledge as mediocre, they tend, hand-on-switch, to turn on and watch, have nothing to learn from the audience figures for all forms of entertainment together. These range between more than 75 per cent in Japan and just under 64 per cent in France, with Italy just below the average range at 59 per cent.

"Culture" not popular

This finding is useful information for all those whose job it is to plan the content of television in advance and essential - if depressing - information for Ministers of Culture and the like who hope to see television providing the channel for a spread of culture through the population. The demand for culture appears to be about five per cent and the study notes that it, along with information and education, is everywhere under-consumed, the more so for being over-supplied.

Since all the content of television programmes, from wrestling matches to weather forecasts, necessarily forms part of culture, some definition is necessary and the detailed categories used show that the researchers had what is generally dubbed "high culture" in mind.

Difficulties in definition, however, should not mask the facts and one hard fact in particular: whether or not the word culture made Marshal Goering reach for his revolver, it seems that it makes most people reach for the switch to change the channel on their television sets.

Nor does the quantity available seem to change this. According to the study's estimate of programme output in the seven countries, cultural programmes bulked larger in France (19.7 per cent) and Belgium (14.6 per cent) than in Japan (9 per cent) and Italy (8.6 per cent). Nevertheless, the audience figures were similar in all four countries: between 4.4 and 6.4 per cent.

The similarity in audience behaviour is all the more striking in view of the diversity of countries studied. Although they numbered only seven, they ranged through Socialist and capitalist, new world and old world, large and small, while, as regards their television systems, in some cases foreign channels were admitted and in others not, some had only State channels, others private. The number of channels also varied.

Success tied to programming

Another problem on which the study throws light is that of "prime time", the peak viewing hours. Analysis, which was limited to the six hours up to midnight in each country, revealed a snowball effect: the programme schedule in a good time slot tends to win audiences since the public knows from its own experience that such slots exist (supper over, younger children in bed) and is inclined to watch what it realizes the programme-planners regard as popular. The success of the programmes confirms the planners in their scheduling practices and so it goes on. Conversely, a programme broadcast at an unfavourable hour loses ground in audiences.

Notwithstanding this finding, the study points out that the low figures for cultural programmes in all seven countries "cannot be wholly or even mainly attributable to unfavourable scheduling .... Transmitting the same programmes at better potential audience times would make for only marginal improvements."

Don't lament, improve

Does this mean that televised culture is a lost cause? Not according to the study. "Low audiences" is a relative term when speaking of TV, it stresses. "If the audience for a televised concert or play is compared with that in the concert hall or threatre, one or five per cent represents an enormous number. It might well be said that *Don Giovanni* or *Macbeth* had never had such audiences, and that television was a vast improvement on the traditional media for the spread of culture.

"Rather than condemning cultural television, one should ask whether it might not be improved. All too often, authors and producers resign themselves to addressing a tiny cultural elite who can understand their allusions and references. All too often, too little time is given to the most accessible realms of culture such as travel stories, human geography or history ... And all too frequently, producers forget to prepare the viewer for what he is to see, to motivate him by demonstrating that the subject matter concerns his own life and can help him to understand society, express himself or act effectively."

Thornbirds: Dies on sin and sentiment

John H. Martens

A review of the book by Colleen McCullough and the film version.

The ABC television mini-series "The Thornbirds" drew, according to ratings, an audience of some eight million viewers, and was billed as a cultural event of the first magnitude.

It cannot be denied that the film stirred discussion and controversy among groups of concerned Roman Catholic and other Christians who perceived clearly or vaguely that their staid moral values were under assault.

The role of the television medium as the cultural barometer of our society was dramatically emphasized and underlined by the success of the series. An audience of eight million in Canada alone must be the dream of any network and a record number of viewers seems automatically to lend a halo of cultural excellence to whatever is offered to the North American television enthusiast.

Anyone who has read the book by the same name, cannot fail to be moved by the evocative power of the genius of Colleen McCullough. It is a work of powerful emotions, of gripping story-telling. It gives fascinating insights into life as it is and was lived by a close-knit family in the great Australian outback. A supreme overpowering description of nature in this most Southern of the five continents, a nature so different and at time so immensely hostile, lends almost majestic dimensions to McCullough's work. A great love for the country of her birth, its natural environment and its people is evident on every page and is reflected in the movie. These features somewhat distinguish the book and the film version from the common run of contemporary romance and their filmed counterparts saturated with sex scenes.

Who can ever forget the coming of the rains or the disastrous prairie or grass fire that claims the lives of Paddy and his son Stu? Who can forget the stampeding horses and wild pigs—standing tall as cows—and the swarms of singed and half-roasted cockatoos fleeing the approaching wall of fire?

We travel the Australian railways into the interior and along the East coast into Queensland for hundreds of miles and we suffer with the characters. In the North East along the coast of Queensland, we marvel at the tropical scenery and the airy dwellings set on stilts to escape being ruined by termites. Here we meet Germans, Scots, Australian aborigines, saints and sinners and those in between.

But the book and its filmed version was above all the story of a Roman Catholic priest, Father Ralph De Bricassart and his slowly blossoming love named Meggie. And this is where admiration should cease.

The friendship and eventual tender feelings between a Roman Catholic prelate and his beloved do not form the most creditable part of an otherwise gripping and spellbinding story. The feelings are too predictable, give too much honor to similar plots in less believable narratives and cheapen the work as a whole. The moral struggles of Father de Bricassart never rise above the pedestrian level and the Roman Catholic Church is implicitly reduced to a pompous, piously talking institute led by inscrutinable men in dark and purple vestments.

Spiritual dimensions are nowhere in evidence.

Not being a Roman Catholic myself, it hurts nevertheless to see the whole of Christianity by implication relegated to a role of irrelevance.

Whatever the glowing accounts circulating about book or movie and with all due respect for the genius of C. McCullough, "The Thornbirds" bears little more than the marks of a glorified soap opera in those places where it gushes and pontificates about the love between Cardinal de Bricassart and Meggie. It is a pity that McCullough had to stoop to this level.

Her greatness—as a writer she remains among the best—lies elsewhere, in her historical detail, her way of expanding on the birds and on the grass and in her description of the at times unbearable ennui of the Australian country side. That's where her main strength is.

Shrewd T.V. producers seized on the book to present the darker, unbridable side of human nature.

Dr. William Appleton, assistant clinical professor of psychiatry at Harvard medical school went as far as to declare that the television series contained an uplifting message. According to him, ordinary people, when giving in to temptation and guilt need assurance from some source that they are not all that bad, basically O.K. For if a priest falls, what can be expected of an ordinary mortal? Watching the film or reading the book according to the psychiatrist, can be compared to participating in group therapy.

What to make of this unbelieving drivel?

The Bible tells us that sin is real, so real it was necessary for God's son to die for mankind's sin. Sin is only vanquished by his death on the cross and will not disappear by clever exposure to insiduous deadening or poisoning of our conscience however often the dose may be repeated.

Books and movies like "The Thornbirds" should be handled with care. For with the wonderful power of description comes a sinister attempt at blurring the line between good and evil.

John Martens is a freelance writer living in Listowel, Ont.

They shaped our lives

#26

A place to belong

"We have become strangers, strangers to the people we forsook and strangers to the people we came to."

This statement by a Norwegian immigrant in 1911 applies to all people who move from one culture to another. Dutch people who came to Canada, whether in 1905, 1926 or 1951 soon found out that they were indeed strangers in a new land, different from "established Canadians" and, therefore, alien.

Usually this discovery didn't take long to sink in. All they had to do was look around and compare their own value system and lifestyle to that of their neighbours and the reality would sink in: We are different. We'll always be different.

But it would take the same people years to discover that the minute they arrived in Canada they also began the process of becoming strangers to the people and the country they left behind.

Their immigrant mentality would cause them to hang on tenaciously to the values they remembered so well: the books that had shaped them, the songs that were popular when they left, the outlook of their generation as it once used to be. They would receive no new input from across the ocean, their development as Dutch people was arrested. They became victims of their own nostalgia and reinforced each other to hang on to what was past. Even their Dutch language and expressions would remain the same.

This "second alienation" would happen so slowly that most immigrants never realized that they had forever burned their bridges behind them, even culturally.

Perhaps fifteen or twenty-five years later on a trip to The Netherlands would they lament that "things have changed, I feel like a stranger, I no longer belong."

The process of becoming Dutch-Canadians began when immigrants with roots in The Netherlands looked for each other in their new environment and found in each other enough of a common heritage to begin communities of their own.

For some this would happen through social clubs, but for many, especially those who came before 1960 it would happen through one of several 'Reformed' churches.

These churches had contacts with emigration societies in The Netherlands and sometimes developed a network of fieldmen who found employers for the new arrivals, often near other Dutch families.

Although Dutch settlements were not clustered in colonies as they were in the U.S. during the last century, there were centres of activity where it all began.

One such place was Hamilton, Ontario where the minutes of the Christian Reformed Church of November 21, 1928 recorded,

> "It was decided to place an informative article in Dutch newspapers to tell prospective immigrants there is a group of believers worshipping in Hamilton."

Similar promotions brought people in Alberta, Saskatchewan and Manitoba between 1905 and 1925 and it was hoped that the right kind of promotion would bolster the group in Hamilton.

And sure enough, on May 14, 1929 the results of the campaign were recorded,

> "We wish to report the arrival of a goodly number of purebred Frisians, plus a small number of stragglers."

Soon afterwards, the Great Depression came and this put a virtual end to Dutch migration to Canada.

Although we'll devote a special chapter about "Old Timers" later, it should be reported here that the Dutch government offered financial assistance to its citizens living in Canada during the Depression. It was Dutch money that helped some homesteaders purchase parcels of land and lumber for homes to live in. What later became known as Holland Marsh was the result of Dutch foreign aid.

We cannot underestimate the contributions that immigration societies, fieldmen and church leaders made when the heavy post-World War II migration began. For a home missionary to log more than 100,000 kilometres in one year to build Dutch-Canadian communities was not unusual. Those who served several churches at once were jokingly referred to as "bishops" because of the large geographical area their work covered. It was exciting to meet Netherlanders of all stripes in Canada. At immigrant resettlement houses and at church meetings the process of meeting Dutch people from other provinces added excitement.

Picnic of the Woodstock Christian Reformed Church, 1949. Many people in this picture still live in the Woodstock area.

When they had crossed the ocean or travelled by train to their destinations they had cultivated short-term friendships. Now they could start building longer relationships.

In immigrant communities people were thrown together who otherwise would never have sought each other's company. At times they had trouble understanding each other's dialect, but it was far easier to understand another Dutch person than the nearly impossible English gibberish that all Canadians seemed to speak.

Those who had learned "English by Radio" on Saturday afternoons back in the old country recognized only the sound of British English. To complicate the matter further many of the so-called Canadians they met were themselves one-time immigrants and had added their own colour to the language. It would take some time to sort it all out.

So Dutch people began to look for each other, or were introduced to each other by the newly emerging leaders of Dutch-Canadian communities. If they didn't have cars to make it to meetings or worship services they would arrange to pick each other up, or ask their Canadian sponsors to bring them.

To these Canadians the Dutch church groups became a new phenomenon. Some would drop off their workers for worship and impatiently return an hour or so later to pick up their passengers. Others marvelled at the excitement the weekly meetings generated and how eagerly the people that worked for them got ready on Sunday mornings to meet fellow immigrants.

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Redeemer Lutheran Church, Hanna, Alta., 1982. (Identical organ in Prince of Peace Lutheran Church, Tacoma, Wash.), 1983.

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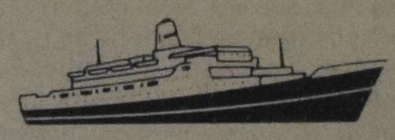

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Persoverzicht

Carl D. Tuyl

De eerste prijs voor optimisme gaat van de week naar Iona Campagnola, de voorzitster van de Liberale Partij, die in een toespraak zei dat het een goede tijd was om lid van die partij te zijn. Misschien bedoelt ze wel dat de liberalen een goeie kans hebben om in de Senaat te komen. Jacques Hebert, een boezem-kameraad van Trudeau kreeg een benoeming tot senaatslid, en hoeft dus niet meer over z'n ouwe dag in te zitten.

Er is nog een prijs van de week, voor eerlijkheid. Peter Blaikie trok zich terug uit de kompetitie voor leiderschap in de P.C.-partij en als reden noemde hij het feit dat hij de ballen niet snapte van de vraagstukken in ons land. Voor een hele hoop andere politici is dat nooit een bezwaar geweest.

En hier volgt een van mijn weinige politieke voorspellingen. Wie gaat leider van de P.C.-partij worden? Let op mijn woorden geachte lezers: ik heb vanmorgen de blaadjes in de theepot bestudeerd en ik zag dat John Crosbie van Newfoundland het gaat winnen.

Er wordt heel wat nagekaart over de begroting. De grote vrees is dat er teveel geld in omloop gaat komen. De regering moet zo'n dertig biljoen gaan poffen, de bedrijfssektor komt weer wat op gang, en geld is nodig voor uitbreiding. Het gevolg daarvan is dat de vraag het aanbod gaat overtreffen en dan gaat de rente natuurlijk weer omhoog. Afwachten maar.

Een tien met een griffel en een zoen van de juffrouw van de week voor onze Minister van Justitie die eindelijk eens is gaan nadenken over ons gevangeniswezen. Neem het geval van dat boekhoudertje, die in een ogenblik van onbedachtzaamheid, bijna per ongeluk, z'n vingers in de kas stopte en er met een paar duizend vandoor ging. Wat doet die man in de bak waar u en ik zo pakweg ongeveer $15,000 per jaar voor zijn kostgeld moeten betalen? Het was beter als die man gelegenheid kreeg het gegapte bedrag terug te betalen. In die trant denkt onze minister Mark Macguigan, en ik ben het roerend met hem eens. Ik kijk met grote verwachting uit naar het wetsontwerp dat hij in de herfst hoopt in te brengen.

Ik las een interessant, maar bedenkelijk bericht over anti-semitisme in Alberta. Daar was eerst een lid van de provinciale staten die in de kamer had gezegd dat de holocaust maar een verzinseltje was, en dan is er ook in Eckville, in de buurt van Calgary, een stoere Fries, Jim Keegstra, die burgermeester is en tevens leraar aan de plaatselijke middelbare school en die man beweert hetzelfde. Er is nogal wat te doen om zijn optreden daar.

En Hitler die al acht-en-dertig dood is, was toch weer in het nieuws in de afgelopen week. Een Duits tijdschrift publiceerde met veel poeh-ha-ha zijn dagboek. Ik wist niet eens dat Hitler schrijven kon. Deskundigen betwijfelen de echtheid van de dokumenten, maar het weekblad Stern zal er wel een aardig centje aan verdienen.

Rijkskanselier Kreisky van Oostenrijk is het laatste slachtoffer van de verschuiving naar rechts in de Westerse landen. Zijn socialistiese partij moest in de verkiezingen het onderspit delven tegen de konservatieven.

Er is weer wat aktie in de vredespogingen voor het Midden Oosten. Zoals u weet willen de Israelieten Libanon niet ontruimen voor vrees van hernieuwde aanvallen uit dat land. President Reagan heeft zich nu bereid verklaard als borg te funktioneren, en hij heeft zijn rechterhand, Schultz, op expeditie gezonden om het nieuwe vredesplan er door te krijgen.

De Russen trekken aandacht in de pers vanwege het feit dat de laatste maand een hele verzameling van hun ambassade personeel in verschillende hoofdsteden zijn beschuldigd van spionage. In de afgelopen week werden er weer drie zogenaamde diplomaten in Washington de deur gewezen.

En naar ik meen is het van de week koninginnedag. Koningin Elizabeth wordt 57 jaar. Het is natuurlijk niet netjes om de leeftijd van dames te vermelden, maar dat geldt geloof ik niet voor leden van een koninklijk huis. Als ik me vergis moet u het maar vergeten.

Calvinist Contact heeft me in de afgelopen weken heel wat zorgen veroorzaakt. Redakteur Whitefoot (zou die man Indiaans bloed in z'n aderen hebben?) rapporteerde een paar weken geleden aangaande een overture van Classis Toronto waarin werd verzocht om de beslissing over vrouwelijke diakenen maar aan de plaatselijke kerkeraden over te laten. In dat bericht werd mijn naam genoemd als voorstander van zulk een beslissing. En nu blijf ik maar boze brieven krijgen. Een helemaal uit Nederland. Zelfs mijn vrouw begint me een beetje scheef aan te kijken. Ze redeneert namelijk zo: als er zoveel mensen zijn die mij van ketterij verdenken, zal er inderdaad wel een steekie los zitten bij mij. Ik kreeg geen slagroom op de koffie afgelopen zondag, mijn eitje was te zacht gekookt, en ze helpt me niet meer zoeken naar mijn bril 's morgens. Mochten er dus nog meer mensen rondlopen met plannen om mij een boze brief te schrijven verzoek ik u vriendelijk maar wel ernstig om het er maar bij te laten zitten. In de ontvangen brieven zit genoeg stof voor overdenking om de volgende vijf jaar in een stil klooster door te brengen, en genoeg veroordeling om me voor de rest van mijn leven een theologies minderwaardigheidsgevoel te geven. Zoals mijn vriend de rabbi pleegt te zeggen: "Enough Already!"

Met al dat gezeur zou ik haast vergeten u te vertellen dat Zijne Majesteit Trudeau (ik wordt koppig) van de week zijn vijftienjarig ambtsjubileum vierde. En de boze brieven die hij ontvangen heeft in die tijd zullen die van mij wel aanzienlijk in getale overtreffen. Daar troost ik me maar mee!

Johannes Hus I

J. Van Harmelen
Editorial

Johannes Hus werd geboren omstreeks het jaar 1370 in Husinec een plaatsje in het zuiden van Bohemen. Zijn ouders waren arm. Zijn vader stierf toen Johannes nog jong was. Zijn moeder was een vrome vrouw, en deed alles wat ze kon om hem een christelijke opvoeding te geven. Zij stuurde hem ook naar school, eerst in het dorp waar ze woonden, en toen hij dertien jaar was ging hij naar de latijnse school voor beginners in Prachatice. Vijf jaar later ging zijn moeder met hem naar de stad Praag, waar ze hem wilde laten studeren aan de universiteit. Toen hij met zijn moeder de stad Praag naderde knielde zij neer en bad met haar jongen, en droeg hem voor al zijn studies op aan God. Zijn moeder hielp hem om ingeschreven te worden als een "charity scholar" zij was immers als weduwe niet bij machte zijn studie te bekostigen en Johannes kon nu als koorknaap in zijn eigen onderhoud voorzien.

Johannes Hus had veel talenten. Hij zag er naar uit om priester te worden, niet zo zeer om God te dienen, maar om een goede broodwinning te hebben en eer en aanzien van zijn gemeenteleden te ontvangen. Hij was een vrolijke student, ging op in het studentenleven, speelde graag schaak, hield van een feestje. Als je zijn levensgeschiedenis leest krijg je niet de indruk dat hij een student is geweest die zich te buiten ging. Zelf beschuldigde hij zich er echter van dat hij toch niet ernstig genoeg geleefd had in die studenten-periode. Hij spreekt zelf min of meer over een bekering die er in hem plaats vond als hij schrijft: "Toen de Here mij inzicht gaf in de Heilige Schrift wilde ik wel dat ik dat soort domme pretmakerij uit mijn dwaze herinnering kon wegvegen."

Hij legde met goed gevolg zijn examens af. In 1394 bachelor of arts, twee jaar later in 1396 master of arts. En deze graad gaf hem de gelegenheid om nu ook zelf aan de universiteit te doceren. Twee jaar lang gaf hij les in de wijsbegeerte van Aristoteles, en de nieuwe ideeën van John Wycliff op politiek gebied. Ik vond ergens de opmerking: "de inzichten van Wycliff werden met enthousiasme ontvangen door de nationalistische professoren (Tsjechen) aan de universiteit van Praag."

In 1402 werd Johannes Hus tot priester gewijd, en benoemd als de geestelijke verzorger van de Bethlehem kapel, die in 1391 was bestemd als een centrum van nationaal leven in Bohemen, omdat daar het Evangelie werd gepredikt niet in het latijn maar in de volkstaal.

Twaalf jaar lang preekte Hus in de Tsjechiese taal Gods Woord in deze grote kerk te Praag. Al had hij veel te doen als geestelijk verzorger van de Bethlehem kapel, toch doceerde hij ook nog aan de universiteit, en was zelf nog min of meer student ook, want in 1404 haalde hij zijn graad van bachelor of divinity (B.D.), en als candidaat in de theologie kon hij nu toegelaten worden tot de studie voor de volgende graad, doctor of divinity (D.D.).

Jerome, een burger van Praag en een volgeling van Hus, kwam terug uit Engeland waar hij Oxford, de universiteit waar Wycliff gewerkt had, bezocht had. Hij bracht heel wat boeken van hem mee. Die werden voor een deel door Johannes Hus overgeschreven, en degelijk bestudeerd. Men was in Praag op de hoogte van Wycliff's politieke werken, maar nu werden zijn theologische boeken bestudeerd. De koningin van Engeland, Anne, was een prinses uit Bohemen, en een volgeling van Wycliff. Daarom studeerden Tsjechen ook in Oxford. En de koningin zorgde voor de verspreiding van Wycliff's boeken. Johannes Hus was een geweldige redenaar en hij verbreidde veel van de reformatorische ideeen van Wycliff. Hus had veel invloed. Men luisterde naar hem.

Op een zekere dag kwamen twee vreemdelingen uit Engeland naar Praag en spraken tot het volk over de paus. En wat zij vertelden was niet veel goeds. Daar zij ook goed konden tekenen maakten zij een tekening van de Here Jezus die heel eenvoudig Jeruzalem binnentrok op een ezeltje, en ook een van de paus die met pracht en praal en op een paard Jeruzalem binnenging. Zij maakten ook een tekening van de Here Jezus die de voeten van zijn discipelen waste, en van de paus die zijn voeten door de kerkleden liet kussen.

Deze tekeningen werden aangebracht op de muur van de Bethlehem kapel. Ik zag een drietal afdrukken er van in het prachtig uitgegeven boek van Bamber Gascoigne: "The Christians." Dat was de paus natuurlijk niet naar de zin. Er werd in die tijd veel over de paus gesproken. Er waren nl sinds 1378 twee pausen!

De Franse koning en Wenceslas, de koning van Bohemen, wilden dit probleem oplossen door een concilie bijeen te roepen, niet in Avignon, niet in Rome, maar op een meer neutrale plaats, Pisa. Het concilie van Pisa kwam bijeen en zette de beide pausen af, Gregorius XII en Benedictus XIII, zij dwaalden immers af van het geloof, en op hun leven was ook veel aan te merken. Dit concilie verkoos in hun plaats de Aartsbisschop van Milaan, die Alexander V werd genoemd. Het was 1409.

De afgezette pausen trokken zich echter van het besluit van het concilie van Pisa niets aan, zodat er in feite nu drie pausen waren. Wat gebeurde er nu in Bohemen?

Verder erover volgende week ...

Dutch

Kom terug zover als je kunt en ik zal je ontmoeten

Bert Witvoet

(Vertaling van het hoofdartikel op pagina 2)

De vorige week spraken we over het laten vervallen in de toekomst van de Hollandse sectie in *Calvinist Contact*. We spraken uit bezorgdheid voor de jongere generatie, voor de niet-Nederlandse christen alsook voor de toekomst van de "Reformed" visie.

Wij geloven dat een andere aanpak nodig is om de jonge volwassenen aan te spreken die zich niet zo sterk vereenzelvigen met die ethnische banden als hun emigranten voorvaderen.

Zij schijnen zich helemaal niet zo te interesseren voor de advertentiepagina's bijvoorbeeld, of ze moeten al naar een baan zoeken. Het is geen geheim dat veel oudere lezers het eerst kijken naar de overlijdens-, de trouw- en de geboorteadvertenties. Is er misschien iemand bij die ze kennen? Waarschijnlijk wel. De jongeren hebben niet die interesse noch dergelijke connecties.

Er zijn andere problemen waar Calvinist Contact zich van bewust moet zijn als het denkt aan de jongere mensen. Met hun niet-christelijke gelijken zijn zij meer op het audio-visuele georienteerd. Zij zijn opgegroeid op een behoorlijk stevig dieet van TV, film en stereo.

Dit betekent volgens ons, moeilijke tijden voor de media van het woord. Het gesproken woord, (de preek, de les, de lezing) moet wedijveren met de dramatische geluiden en beelden van de hedendaagse wereld van vermaak. Maar het geschreven woord (artikelen, brieven, de bijbel) ondervindt zelfs een groter nadeel. Waar het gesproken woord nog steeds een audio-visueel bestanddeel heeft, is het geschreven woord geheel afhankelijk van de verbeeldingskracht om zelf de geluiden en beelden te scheppen.

Hoe sterk is het voorstellingsvermogen van een generatie die alleen maar leeft op stimulerende genotmiddelen?

Dit, gecombineerd met de dreiging dat de "Reformed" perspectief zo gemakkelijk verloren gaat in een cultuur die altijd een beetje vijandig heeft gestaan ten opzichte van het idee dat de cultuur veranderd moet worden, en dat in de laatste tientallen jaren meer en meer seculair is geworden. Wat moeten we in dit verband doen met de belijdenis dat Christus aanspraak maakt op ieder deel van ons leven. Dat is zelfs niet meer een algemeen begrip onder Calvinisten vandaag!

Denk eens even na. Hier zijn we in 1983. We hebben een gemeenschap dat z'n ethnische band aan het verliezen is (en dat is goed), dat niet meer zo geinteresseerd is in het geschreven woord (en dat is een probleem) en dat misschien z'n "Reformed" beginselen gaat verliezen (en dat zou een schande zijn).

In het gezicht van deze hindernissen moet *Calvinist Contact* moedig zijn om zijn uiterlijk en inhoud voldoende te veranderen om de jongere generatie te bereiken. Dit bracht in mijn herinnering het boek *The Chosen*. Aan het einde van dit boek vertelt Chaim Potok het verhaal van een Joodse vader en zijn zoon. De zoon verliet het huis om ergens anders te gaan wonen. De vader smeekte hem om terug te keren naar huis maar de zoon antwoordde: "Ik kan niet meer terug komen." De vader antwoord: "Kom terug zo ver als je kunt en ik zal je daar ontmoeten."

Wij geloven dat onze oudere lezers van *Calvinist Contact* dit ook kunnen doen voor onze mogelijke jongere volwassen lezers.

We hebben gesproken over een Hollandse bijlage voor hen die dit zouden willen. Op deze manier zou de krant toch nog z'n eigen hedendaagse karakter ontwikkelen en voor hen die niet Carl Tuyl, Rev. Van Harmelen en Syrt Wolters zouden willen missen kan er dan een speciale bijlage worden bijgevoegd op verzoek.

Maar dit idee is niet zonder problemen. Wie gaat de kosten voor deze bijlage betalen? Moeten wij de oudere lezers hiervoor op laten draaien? Dat willen we ook niet doen. Voor sommigen onder hen is het al moeilijk genoeg om de eindjes aan elkaar te knopen.

Moeten dan alle lezers de kosten hiervan dragen? Dat zou prachtig zijn, maar de ervaring leert ons dat zelfs vandaag mensen klagen over de prijs van $20 voor 49 nummers. Trekken we jongere lezers aan door het abonnementsgeld te verhogen? Niet waarschijnlijk.

Bovendien, het bijvoegen van een speciale bijlage voor een bepaald aantal lezers tijdens het klaarmaken voor de verzending zal ons systeem veel ingewikkelder maken en het vertragen, omdat we dan bijna iedere krant door de handen moeten laten gaan.

Er schijnt geen gemakkelijke oplossing te zijn.

Zoals we het van hieruit kunnen bekijken denken we dat er voor hen die Nederlands willen lezen altijd nog kranten vanuit Holland besteld kunnen worden en er worden in Canada nog Hollandse kranten gedrukt die men kan lezen. Niemand hoeft gedupeerd te zijn door onze beslissing om de Hollandse pagina's in *Calvinist Contact* op te heffen.

Er zal nog genoeg stof overblijven voor hen die moeite hebben met een complete Engelse krant. De advertenties zullen er zijn en er wordt meer nadruk gelegd op foto's en illustraties en dit zal alleen nog maar beter worden. De kinderpagina is gesteld in eenvoudig engels, waar vele oudere lezers van zullen genieten. Bovendien proberen we altijd om onze artikelen zo leesbaar mogelijk te maken.

Mogen we uw reacties op deze twee artikelen horen? Misschien heeft iemand een idee waar wij nog niet opgekomen waren.

We denken hier niet te licht over. Het doet pijn om enkele lezers te verliezen van een krant die zij hebben gezien als een gast in hun huis voor twintig of dertig jaar.

Laten we praten en schrijven in de geest van Psalm 5: "Here, leid mij door Uw gerechtigheid, effen Uw weg voor mijn aangezicht."

Ontario Belasting Toelagen voor Bejaarden

De termijnbetaling voor 1983 is verzonden

Ontario Tax Grants voor bejaarden is een programma dat speciaal is ontworpen voor inwoners van Ontario die 65 jaar zijn of ouder om hen te helpen bij het betalen van de gemeentelijke- en schoolbelasting. Het Ministerie van Belasting in Ontario heeft de cheques verzonden die de betaling inhouden van de 1983 Property Tax Grant tot een bedrag van $250 en een voorlopige Home Heating Grant van $40. Deze cheques zijn verzonden op 29 april.

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THANKS

BRUINSMA: Mrs. F. Bruinsma and family wish to thank everyone for their love and support shown in so many ways with the passing away of our beloved husband, dear father, grandfather and great-grandfather Ben Bruinsma, especially during the last year of his life.

BIRTHS

AANTJES: With thankfulness to the Lord, we announce the birth of our fourth child, ANTHONY, born April 19, 1983.
John and Corrie Aantjes; Marian, Willem, Corine.
R.R.#3, Wellandport, ON L0R 2J0

AUKEMA: Alice and Henry thank God for the gift of life, JONATHAN EVERETT, April 25, 1983. A brother for Brian, Michelle and Laura. 20th grandchild for Mr. and Mrs. D. Kranenburg, Chatham and 5th grandchild for Mr. and Mrs. Evert Aukema, Ridgetown.
R.R.#6, Strathroy, ON N7G 3H7

DUIKER: We, Chris and Joanne, thank the Lord for blessing us with a daughter, JOCELYN MARIE, born April 8, 1983. A little sister for Chris. Grandparents are Mr. and Mrs. C.J. Duiker of Guelph, Ont., and Mr. and Mrs. J.G. Visscher of Wallenstein, Ont.
41 Raglan St., Guelph, ON N1H 2S4

RIEWALD: "Know that the Lord is God! It is he that made us, and we are his" (Psalm 100:3).
With praise and thanksgiving, we announce the birth of CAROLYN ANNA (7 lbs. 14 oz), April 14, 1983. Welcomed by Helena, Heather and Stanley and parents Stan and Anna. Grandparents Mr. and Mrs. U. Vander Wier of Smithville, Mr. and Mrs. G. Riewald of Cayuga; great-grandparents: Mr. and Mrs. A. Nauta of St. Catharines, great-great-grandmother Mrs. S. Hoogstein of Tzum (Fr.).
R.R.#3, Hagersville, ON N0A 1H0

VANDERTIL: We have again experienced the great miracle of birth. Thanks be to God who made all things well in giving us a healthy girl, our fourth child, RENEE NICOLE, 9 lbs. 1 oz., born March 26, 1983. A sister for Jeffrey, Sara and Stephanie. Eleventh grandchild for Mr. and Mrs. John Bosman, R.R.#3, Tupperville, Ont., and eighth grandchild for Mr. and Mrs. John Vandertil, R.R.#1, Camlachie, Ont.
Thrilled parents: Eno and Rita Vandertil (nee Bosman).
160 Union Rd., Shedden, ON N0L 2E0.
Great is God's faithfulness over us each day!

BIRTHS

VAN DRUTEN: With much joy and thankfulness to God, we, Henry and Grace, announce the birth of our first child, JONATHAN HENRY on March 31, 1983. First grandchild for Mr. and Mrs. H. Van Druten of Westover, Ont., sixteenth grandchild for Mrs. F. Faber of Strathroy, Ont.
58 Summerside Cresc., Cambridge, ON N1R 5S2

MARRIAGES

DEJONG-KELLY: Mr. and Mrs. Tjibbe De Jong of R.R.#1, Dunnville, Ont., are pleased and happy to announce the forthcoming marriage of their daughter, RIEMKE to HAROLD, son of Mr. and Mrs. Harm Kelly of R.R.#2, Dunnville, Ont. The wedding will take place, the Lord willing, on Friday, May 20, 1983, at 7:00 p.m. in Bethel Chr. Ref. Church of Dunnville with Rev. H. Vander Windt officiating.
Future address: R.R.#2, Dunnville, ON N1A 2W2

DE KLEINE-DE SCHIFFART: With joy and love, Mr. and Mrs. Ralph de Kleine and Mr. and Mrs. Sid de Schiffart, praise God in announcing the forthcoming marriage of their daughter and son, TRISH and GARY. The wedding will take place on May 28, 1983, at 2:30 p.m., in the Bethel Chr. Ref. Church, Brockville, Ont.

DEVRIES-KLAPWYK: Mr. and Mrs. Harry de Vries and Mr. and Mrs. Len Klapwyk are happy to announce the marriage of their children, WILMA and ED. The wedding will take place, the Lord willing, on Saturday, May 21, 1983 at 3:00 p.m., in the Immanuel Chr. Ref. Church of Brampton.
Future address: 97-700 Paisley Rd., W., Guelph, ON N1K 1E3

DYKSTRA-POSTMA: Mr. and Mrs. James Dykstra of Edmonton, Alta., are pleased to announce the forthcoming marriage of their daughter, SHARON FAY to JERALD ALLEN, son of Mr. and Mrs. Chris Postma of Edmonton, Alta. The wedding will take place, the Lord willing, on Saturday, May 14, 1983, at 2:30 p.m., in the Ottewell Chr. Ref. Church in Edmonton, Alta., with Rev. P. Breedveld officiating.
Future address: 3212-16A Ave., Edmonton, AB T6L 2N4

HAVERKAMP-DYKSTRA: Mr. and Mrs. John Haverkamp, Brucefield, are pleased to announce the forthcoming marriage of their daughter, MARIANNE ROSELIE to ALFRED CORNELIUS, son of Mr. and Mrs. Kees Dykstra, Clinton. The ceremony will take place, the Lord willing, on Friday, May 27, 1983 at 3:00 p.m. in the Clinton Chr. Ref. Church. Rev. B. DeJonge officiating.
Future address: 35 Whitehead St., Clinton, ON N0M 1L0

MARRIAGES

KRAAYENBRINK-LUBBERS: Mr. and Mrs. Herman Kraayenbrink of Port Lambton are pleased to announce the forthcoming marriage of their daughter, ERICA JOANNE, to JOHN DOUGLAS, son of Mrs. Alice Lubbers and late Mr. Peter Lubbers of Dresden. The wedding is to take place May 14, 1983, at Wallaceburg Chr. Ref. Church at 2 p.m., with Rev. Poelman officiating.
Future address: 75 Wallace St., E., Apt. #604, Wallaceburg, ON N8A 4Y1

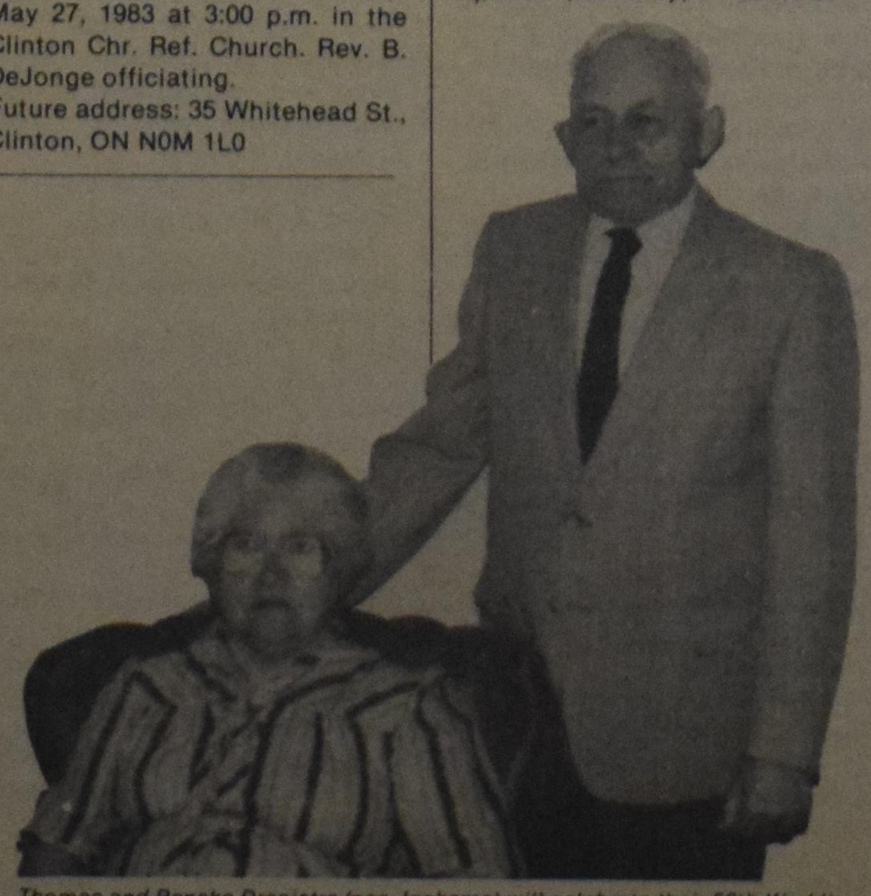
VYN-DIELEMAN: Mr. and Mrs. Jack Vyn of Chatham, are happy to announce the forthcoming marriage of their daughter, GRACE to BILL, son of Mr. and Mrs. Adrian Dieleman of Thamesville. The ceremony will take place, D.V., on Saturday, May 21, 1983, at 3 p.m., in Grace Chr. Ref. Church in Chatham. Rev. R. Koops officiating.
Future address: R.R.#2, Kent Bridge, ON N0P 1V0

ANNIVERSARIES

Leeuwarden Fr. Grimsby, Ont.
1933 1983
"But as for me and my household, we will serve the Lord" (Joshua 24:15b).
On May 10, 1983, the Lord willing, we hope to celebrate with our parents, grandparents and great-grandparents,

THOMAS and RENSKE DRAAISTRA
(nee Joekema)

their 50th Wedding Anniversary. We pray that God may grant them more years together and he who slumbers not will protect and guide them.
Anny & John de Roos; Walter, Renetta, Greta, Thomas, Theresa, —Grimsby
Hinke & Gert Draaistra; Hans & Irene Draaistra; Renny & Henry Louter, Mary, Tammy & Trevor Steinstra, Cindy, Henny, Bill — Grimsby
Mike & Jane Draaistra; Thomas, Andy, Irene, Roger, Chris — Dunnville
Francis & Henk Postma; Ruth Ann, Rick, Henry — Grimsby
Evelyn & Henk Lip; Rose Ann, Christine, Henry — Grimsby
Frank & Harriett Draaistra; Dale, Dana — Brantford
Jane & Frank Day — Cambridge
great-grandchildren Jolene and Lindsay Louter.
Open house May 10, 1983, 2-4:30 p.m. in the fellowship hall of the Chr. Ref. Church, Grimsby.
Best wishes only, please.
Home address: 2 Rossmore Rd., Apt. #301, Grimsby, ON L3M 3E3



Thomas and Renske Draaistra (nee Joekema) will celebrate their 50th Wedding Anniversary, the Lord willing, on May 10, 1983.
2 Rossmore Rd., Apt. #301, Grimsby, ON L3M 3E3

ANNIVERSARIES

John A. and Hilda Gerritsen (nee Hobers) will celebrate their 50th Wedding Anniversary, the Lord willing, on May 15, 1983.
112 Bartlett Ave., Grimsby, Ont.

Assen, Grimsby,
Drenthe Ont.
1933 May 15 1983
Wedding text: Psalm 14:5B
With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JOHN A. and HILDA GERRITSEN
(nee Hobers)

With love and congratulations from your children and grandchildren:
Ria & John van Staalduinen; Hilda & George, Marion & Harry; Jennifer, Sandra & John David — Beamsville, Ont.
Jerry & Alice Gerritsen; Alan, April, Nancy, Melissa — Beamsville, Ont.
George & Grace Gerritsen; John, George, Angela — Lynden, Wash.
John & Shelly Gerritsen — Fullford
Nathan & Anna — Harbour, BC
The Lord willing, an open house will be held on May 14, 1983, from 2 - 4 p.m. Location: Shalom Manor.
112 Bartlett Ave., Grimsby, Ont.
Best wishes only, please.

Garyp Brampton
1933 May 20 1983
With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents,

BOUWE and AAGJE HOOYENGA
(nee VanderSluis)

It is our hope and prayer that our heavenly Father will continue to bless them and care for them in the years to come.
Thankful children:
George & Yske VanderSluis — Simcoe
Inga & Meindert Frankruyter — Brampton
Jim & Pat Hooyenga — Cheltenhem
Winnie & Sam Tilstra — Brampton
Bert & Leslie Hooyenga — Dundalk
Tom & Lou Hooyenga — Simcoe
Helen & Bill Drew — Caledon
Henry Hooyenga — Brampton
grandchildren and great-grandchildren.
Home address: 78 McCall St., Brampton, ON L6V 1J3

Lacombe Maple Ridge
1958 June 4 1983
"Let thy steadfast love, O Lord, be upon us, even as we hope in thee" (Psalm 33).

BEN and JENNY MOEDT
(nee Haagen)

25th Wedding Anniversary.
We thank and praise the Lord that his steadfast love continues on so that we may rejoice in the 25 years of our parents marriage.
Ronald
Marvin & Denise Moedt
Bruce & Nora Wisselink
Carla
Home address: 21520 - 124 Ave., Maple Ridge, BC V2X 4H3

Zuidwolde Dr. Listowel, Ont.
1933 May 12 1983
With joy and thankfulness to our God, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

GERRIT WILLEM and HENDRIKA KLUMPENHOWER
(nee Van Arragon)

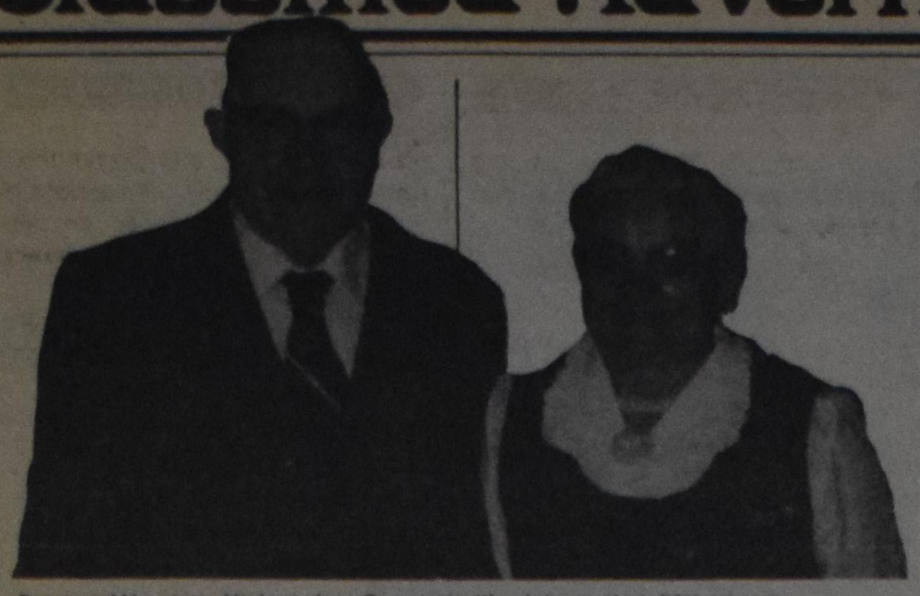
May the Lord continue to bless and guide them, and surround them with his love.
Their thankful children and grandchildren:
Henry & Tena Klumpenhower; Jane & Harry, Bill, Pat, Tracey
Ann & Andy Ritskes; Rosely & Mark (engaged), Jerry & Rene, Mike, Jim
Gary & Helen Klumpenhower; Jack, David, Jim, Mark
Ben & Wilma Klumpenhower; Cathy, Norman, Carol-Ann
Betty & Bill Lennips; Cindy & Paul (engaged), Jim, Martin, Robert, Douglas, Bill
Bill & Mary Klumpenhower; Rick, Cindy, David, Angela, Maria, Sarah
Rita & George Geerlinks; Steven, Brian, Jennifer
also 3 great-grandchildren.
Open house will be held, D.V., on Friday, May 13 from 2-4 p.m. and 7-9 p.m. at the Chr. Ref. Church, Listowel.
Best wishes only, please.
Home address: R.R.1, Listowel, ON N4W 3G6

Leiderdorp Beamsville
1933 May 11 1983
"The Lord will watch over your coming and going, both now and forever more" (Psalm 121:8).
With joy and thanks to our Lord, we as children and grandchildren will celebrate with our parents and grandparents their 50th Wedding Anniversary,

GEORGE and CATHERINE MECHELSE
(nee De Koning)

We praise God that he has been with them in the past and pray that he will continue to bless them in the future.
With love from their children:
Ann & Henry Van Der Scheer; Catherine, Richard — Vineland Station
Dirk & Hilda Mechelse; Cathy, George, Derrick, Michael — Beamsville
Audrey & Herman Rustenburg; Paul, Kevin, Christine, Glenda — Grimsby
Tina & Paul Van Vliet; Connie, Bill — Niagara Falls
Ron & Chereen Mechelse; Sheldon, Christine — St. Catharines
George & Willy Mechelse; Jim, Mark — Beamsville
Nancy & Henry Bartels; Wayne, Shana, Geoffrey, Sarah — Ancaster
Open house will be held on May 21, 1983, from 2-4 p.m., in the Fellowship Hall at the Mountainview Chr. Ref. Church, Grimsby.
Home address: Lincoln Ave. N., R.R.3, Beamsville, ON L0R 1B0

Classified Advertising



Peter and Henrietta Hielema (nee Boontra) will celebrate their 50th Wedding Anniversary, the Lord willing, on May 18, 1983.
R.R.#1, Jarvis, ON N0A 1J0

"Lift up the light of thy countenance upon us, O Lord" (Psalm 4:6b).

Oldekerk Jarvis
1933 May 18 1983

With joy and thanksgiving to the Lord, we are pleased to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

PETER and HENRIETTA HIELEMA
(nee Boontra)

Our prayer is that the Lord will continue to bless them and keep them in his care.

Congratulations with all our love:
Jack & Dorothy Hielema — Lindsay, Ont.
Fred & Margaret Hielema — Simcoe, Ont.
Ralph & Gertie Hielema — Calgary, Alta.
Susan & Cornelius Rauwerda — Jordan, Ont.
Nancy & Robert Lenos — Jarvis, Ont.
Emma & Henry Winter — Beamsville, Ont.
Harry & Hennie Hielema — Winnipeg, Man.
Pete & Pat Hielema — Cayuga, Ont.
30 grandchildren and 1 great-grandchild.

Open house is to be held on Wednesday, May 18th, 1983, from 7:30 to 10:00 p.m. in the Jarvis Chr. Ref. Church.

Best wishes only, please.
Home address: R.R.#1, Jarvis, ON N0A 1J0

In Gaastmeer, Friesland, May 16, 1938, Tjitske Elzinga became the bride of Alle Visser...

Today, with joy and gratitude to God for his gracious providence to them, their children and grandchildren are pleased to announce the 45th Wedding Anniversary of,

ALEX and SHIRLEY VISSER

Our prayer is that the Lord may continue to bless you with good health, happiness and many more years together.

Love and congratulations from:
Harold Visser — Edmonton, Alta.
Tina & Onno J. Knoll; Edwin, Sandra, Linda, Angela, Timothy — Prescott, Ont.
Ruth & Andy Fennema; Yvonne, Valerie, John — Port Perry, Ont.
Wilma & John Buma; Andrea, Katherine, Amy — York, Ont.

Opeinde, Friesland Blenheim, Ont.
1948 May 20 1983

With joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

JAAP and WIETSKE WYMENGA
(nee Herder)

May God continue to bless you and give you many more years of happiness together.

Sylvia & Kevin Maynard; Tara, Cassi, Jonathan — Chatham, Ont.
Jerry — Blenheim, Ont.
Bill & Marlene Wymenga — Chatham, Ont.
Rick — Blenheim, Ont.
Margaret — Calvin College
Home address: R.R.#4, Blenheim, ON N0P 1A0

Bergum, Freisland
1933 April 11 1983

With great joy we praise the Lord that we may celebrate the 50th Wedding Anniversary of our parents,

DIRK and PATRICIA ZWART
(nee Talstra)

"For great is his steadfast love toward us; and the faithfulness of the Lord endures forever. Praise the Lord!" (Psalm 117:2)."

Andrew Zwart — Grandville, Mich.
Lorraine & Walter Vos — Kingston, Ont.
Mary & Francis DeVries — Wainfleet, Ont.
Shirley & David Witt — Holland, Mich.
Dorothy & Bill Bruins — Campbellford, Ont.
Abel & Caroline Zwart — Oshawa, Ont.
Tom Zwart — Welland, Ont.
Gerald & Grace Zwart — Carrying Place, Ont.
Thelma & Ray Bouma — Belleville, Ont.
Trudi & Jake Berga — Cobourg, Ont.
36 grandchildren, 1 great-grandchild.

Open house: May 14, 1983.
Best wishes only, please.
Home address: 27 Coulter Cres., Trenton, ON K8V 3A9

1928 May 19 1983

With thankfulness to God, we wish to announce the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

MIKE and CATHERINE POSTMA
(nee Zwier)

May the Lord continue to bless you with many more years.

With love and congratulations from their children, grandchildren and great-grandchildren:
Margaret & Eppe Boersema — Chatham, Ont.
John & Trudy Postma — Ridgetown, Ont.
Ralph & Annie Postma — Blenheim, Ont.
George & Sadie Postma — Chatham, Ont.
Susie & Joe Cabral — Tilbury, Ont.
Hank & Joan Postma — Sarnia, Ont.
Dienie Postma — Chatham, Ont.
42 grandchildren, 18 great-grandchildren.

Home address: 82 Delaware Ave., Apt. #414, Chatham, ON N7L 4W6

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ANNIVERSARIES

Franeker Fr. Terrace, B.C.
1958 May 28 1983

With thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

HERMAN and EVELYN BANDSTRA
(nee Faber)

Wedding Text: "Have I not commanded you? Be strong and courageous, do not be terrified do not be discouraged, for the Lord your God will be with you where ever you go" (Joshua 1:9).

May God continue to bless you and give you many more years of happiness together.

With love and congratulations from your children:
Jack & Chrissy (girlfriend) — Dordt College
Joanne — at home
Home address: 4023 Skoglund, St., Terrace, BC V8G 2X1

Bakhuizen Gananoque
1933 May 17 1983

With joy and thanksgiving to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

HENDRIK and PIETERNELLA DEKROON
(nee VanDerWoude)

With love and congratulations from your children, grandchildren and great-grandchild:
Joe & Jo-Anne DeKroon — Prescott, Ont.
Susan Mulder — Brockville, Ont.
Seya Nederlof — Brockville, Ont.
Stuart & Betty DeKroon — Landsdowne, Ont.
Vincent & Liz MiCallef — Gananoque, Ont.
Ron & Aafke Van Ogtrop — Burlington, Ont.
15 grandchildren and 1 great-grandchild.

The Lord willing, open house will be held on May 14, 1983, in the Landsdowne Community Hall, from 2 p.m. till 4 p.m. and after 8 p.m.

Best wishes only.
Home address: Box #14, Lansdowne, ON K0E 1L0

Roden Wyoming
1943 May 5 1983

"Great is the Lord and worthy of all praise; his greatness is unfathomable" (Psalm 145:3).

The Lord has given us the privilege of celebrating with our parents and grandparents their 40th Wedding Anniversary,

KLAAS and JANNA DEVRIES
(nee Vlonk)

Our prayer is that the Lord will continue to bless you and keep you in his care in all the years to come.

With love and congratulations from your children and grandchild:
Dick & Karen DeVries; David — Grand Rapids
Alice DeVries — Sarnia
Home address: 455 Broadway St., Wyoming, ON N0N 1T0

"In the house of the righteous is much treasure" (Prov. 15:6).

With joy and gratitude to God, our parents,

CECIL and BARBARA DOUMA
(nee Adema)

hope to celebrate their 50th Wedding Anniversary on May 18, 1983.

Their thankful children,
Charlie & Nellie Douma
Andy Douma
Trix & Matt Spaans
Gretha & Tony Kistemaker
Dennis & Linda Douma
21 grandchildren and 4 great-grandchildren.

Open house at the Holly Community Hall on Saturday, May 21, from 2-4 p.m.
46 Steele St., Barrie, ON L4M 2E7

ANNIVERSARIES

Franeker Thornhill
1938 May 5 1983

"May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem, and may you live to see your children's children" (Psalm 128:5,6).

We praise the Lord for his great faithfulness in sparing for us our dear parents and grandparents,

RICHARD and WENDY DE BOER
(nee Peterson)

The Lord willing, we will celebrate with them their 45th Wedding Anniversary.

Mom and Dad, may God continue to bless and keep you for us for many more years to come.

With love and congratulations:
Carl & Wilma de Boer; Jaquie, Rey, John, Lydia — Japan
Jane & Keith de Vries; Irene, Kenneth — Wingham, Ont.
Jake & Dianna de Boer; Jamie, Pamela, Kelly — London, Ont.
Carol & Bill Wikkerink — Listowel, Ont.
Susan & Martin van Schubert — Thornhill, Ont.
Home address: 705-111 Inverlochy Blvd., Thornhill, ON L3T 3R7

Hoogeveen Barrie
1938 May 14 1983

With thanksgiving to our heavenly Father for so richly blessing our family, we are happy to announce the 45th Wedding Anniversary of our dear parents and grandparents,

HANK and HANNA DEKKER

"The Lord will keep your going out and your coming in from this time forth and forever more" (Psalm 121:8).

Congratulations and love from your children and grandchildren:
Alice & John Triemstra; Ron, John Jr., Monica, Sylvia — Barrie
Bernhard & Diane Dekker; Benjamin, Andrew, Conrad — Everett
Timmelena & Sid Miedema; Michael, Carl, Geoff, Verna, Kim — Willowdale
Margaret & Jack Schregardus; Cindy, Charmaine, Richard, Jacob, Gloria — Barrie
Jacqueline & Anthony Good; Georgia, Jacob — Egbert
Wanda & Doug Verkaik; Jason, Christina, Natalie, Leslie — Springdale
Home address: 114 Anne St., N., Barrie, ON L4N 2B8

Opende Newcastle
1938 May 20 1983

"Commit your way to the Lord; trust in him, and he will act" (Psalm 37:5).

With praise and thansgiving to the Lord, we are happy to announce the 45th Wedding Anniversary of our dear parents, and grandparents,

JOHN and SIEBERGJE BRINK
(nee van der Heide)

May the Lord continue to bless them, and we pray that he may grant them many more healthy and happy years together.

Congratulations with our love:
Mines & Wilma Brink — Newcastle, Ont.
Dora & John Rozema — Bowmanville, Ont.
Frank & Florence Brink — Waterville, NS
Winnie & John Boorsma — Bowmanville, Ont.
Ann & Peter Engelsman — Stirling, Ont.
Carl & Roelie Brink — Newcastle, Ont.
Grace & Eugene Rienks — Bon-Accord, Ont.
John & Mary Brink — Cornwall, Ont.
plus 27 grandchildren.

Open house, D.V., on May 21, 2-5 p.m., at Knox Chr. School, Scugog St., Bowmanville, Ont.

Best wishes only.
Home address: 237 Manvers, Newcastle, ON L0A 1H0

ANNIVERSARIES

De Haag Edmonton
1933 May 24 1983

With praise and thankfulness to our Lord, we announce the 50th Wedding Anniversary of our parents and grandparents,

BINDERT and SAAKJE JAQUELINE HUIZINGA
(nee Ederveen)

May God continue his rich blessing over you, with many more years of happiness and health for each other, and to share with us your family.

Love and congratulations from:
Hans & Bep Huizinga; Caroline & Cliff, Wendy, Robert, Peter — Edmonton
Albert & Bertha Huizinga; Renee, Tom, Brent — Edmonton

You are invited to share this joyful celebration with us at the open house, May 28, 1983, from 2-5, at Third Chr. Ref. Church, Edmonton, Alta.

Best wishes only.
Home address: #2402 8920 - 100 St., Edmonton, AB T6E 4Y8

1938 May 5 1983

With joy and thanksgiving to our heavenly Father, we announce the 45th Wedding Anniversary of our parents and grandparents,

JOE and TINE SCHAAFSMA
(nee Kuik)

May God bless you and give you many more years of happiness together.

With love and congratulations from your children and grandchildren:
Henry & Trudy Schaafsma; Janet, Jeff — Windsor, Ont.
Dianne & Arend Korvemaker; Tracy, Alvin, James, Jackie, Judy, Elsie — Wyoming, Ont.
Jayne Blanchard — Moorefield, Ont.
Ann & Bob Duggan; Matthew, Rebecca — Orangeville, Ont.
Home address: P.O. Box #404, Wyoming, ON N0N 1T0

Beetsterzwaag Grimsby
1923 1983

With thankfulness to the Lord, we announce that our parents, grandparents and great-grandparents,

ANNE and JANTJE KINGMA
(nee Willemsma)

D.V., will celebrate their 60th Wedding Anniversary on May 10, 1983.

Their children:
Minnie & Arthur Vandervliet; family — Dunnville
Bonnie & Isaac Van Geest; family — Grimsby
Ralph & Liny Kingma; family — Dunnville

Home address: Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4M5

Praise the Lord with the sound of trumpet. Praise the Lord with the harp and lute. Praise the Lord with the gentle sounding flute.

It is with great thankfulness that we,

EVERT KOK and ROLINA KOK
(nee Eikelboom)

hope to celebrate our 35th Wedding Anniversary on May the 19th, 1983. We thank the Lord for having given us a wonderful family and for his unending faithfulness. For those who want to share in our joy, we will have an Open House on Saturday, May the 21st, from 2:30 - 4:30 p.m. in the Common Room of the Toronto District Christian High School in Woodbridge, ON, 7900 Kipling Ave.

Best wishes only.
Home address: 33 Seabrook Ave., Toronto, ON M6L 3B6

Classified Advertising

OBITUARIES

Strathroy
1958 May 28 1983
"For he who finds me finds life and obtains favour from the Lord" (Proverbs 8:35).
We are honoured to announce the 25th Wedding Anniversary of our beloved parents,

LUCAS and ELSJE NOORDHOF
(nee Otten)

Praise the Lord for your many years together! May the Lord continue to bless you in his service!
You loving daughters,
Margaret & Anita
Family and friends are welcome to join us for open house May 28, 2:30 - 4:30 in the basement of the Westmount Chr. Ref. Church, Drury Lane, Strathroy.
Best wishes only.
Home address: 310 Beattie St., Strathroy, ON N7G 2X4

Ryswyk Niagara Falls
1943 May 5 1983
With thankfulness to our Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

BILL and LYDIA STERKENBURG
(nee Slotboom)

Their wedding text was taken from Psalm 84:11: "For the Lord God is a sun and shield; the Lord bestows favour and honour; no good thing does he withhold from those whose walk is blameless."
We thank the Lord for his faithfulness and guidance all these years and our prayer is that God in his grace grant our parents more years together.
With much love, their children:
Edith & Jake Dam; Emily, Jeffrey, Edwin, Julia — Mt. Hope, Ont.
Ingrid & Dave Gilbert; Corinne — Matane, PQ
Sylvia & George Melendy; Steven, Cheryl — Toronto, Ont.
Vera & Rick Briscall; Aaron, Ryan — Edmonton, Alta.
Raymond Sterkenburg
Home address: 6337 Montrose Rd., Niagara Falls, ON L2H 1L8; phone: 1-357-3945

Hoogeveen Pembroke
1928 May 5 1983
With thankfulness to God, we wish to announce the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

GERRIT and JENTJE
VAN DER SLEEN
(nee Knol)

May the Lord richly bless you on this very special day, and continue to keep you in his constant care.
With love and congratulations:
Arlene & Peter Nymeyer — Cambridge, Ont.
Richard & Edith van der Sleen — Pembroke, Ont.
Dina & Fred Zomer — Honeybrook, Penn.
Jean & Len Nymeyer — Cayuga, Ont.
John & Gaya van der Sleen — Pembroke, Ont.
Tina & John Beimers — Pembroke, Ont.
Grace & Gilbert Veenendaal — St. Catharines, Ont.
28 grandchildren and 14 great-grandchildren.
Home address: R.R.#3, Pembroke, ON K8A 6W4

OBITUARIES

The men's society of the 2nd Chr. Ref. Church of Abbotsford, BC, extend its sincere sympathy to Mrs. Nell Haagen and family in the home-going of husband and father,

Mr. JACK HAAGEN

May the Lord be their comfort.
A. Veldstra, President
O. Vanderhoek, Secretary

OBITUARIES

October 28, 1906 April 24, 1983
Naarden, Abbotsford, B.C.
The Neth. Canada
On Sunday, April 24, 1983, the Lord took unto himself, into his glory, after a short illness, my dear husband, and our loving father and grandfather,

JACOB (Jack) HAAGEN

"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Corinthians 5:1).
Loving husband for 49 years of Nell Haagen (nee VandenBerg).
Dear father and grandfather of:
Peter & Betty Haagen — Terrace, BC
Jenny & Ben Moedt — Maple Ridge, BC
Eddy & Joan Haagen — Edmonton, Alta.
Lex & Dorothy Haagen — Abbotsford, BC
Nita & John Ruitenbeek — Victoria, BC
and 17 grandchildren.
Although we will miss him greatly, we rejoice in the knowledge that he rests in the Lord. Funeral service took place on April 28, 1983. Rev. Aubrey Van Hoff officiated.
Home address: 2886 Old Clayburn Rd., Abbotsford, BC V2S 4G7

The "Golden Hour" Ladies Society of 2nd Chr. Ref. Church of Abbotsford, BC, extends its deepest sympathy to Mrs. Nell Haagen in the passing away of her husband,

Mr. JACK HAAGEN

on April 24, 1983.
We pray and trust that our heavenly Father will sustain Nell with his love.
"God is our refuge and strength, a very present help in trouble" (Psalm 46:1).
Helen Bosch, Pres.
Mary Vos, Sec.

"... the Lord will watch over your coming and going" (Psalm 121:8a).
On Tuesday, April 19, 1983, as a result of an automobile accident in South Carolina, the Lord called our parents,

DIRK and JOHANNA BERGHOUT
(nee Keemink)

to their eternal home.
Survived by:
Bernard & Anna — Ottawa
Dick — Toronto
Edith & Nico DeWit — Kingston
Also missed by 5 grandchildren.
Funeral services were held in the Chr. Ref. Church of Kingston.
Home address: R.R.#8, Kingston, ON K7L 4V4

Sorghvliet, Andyk
On April 14, 1983, the Lord took home his child, our dear sister,

CORNELIA KWANTES

at the age of 78 years.
The brothers and sisters in Canada:
J. Kwantes-Groot — Abbotsford, BC
W. Sluys-Kwantes
Wm. Sluys — Chatham, Ont.
G. Prins-Kwantes
P. Prins — Lacombe, Alta.
"I love the Lord, because he hath heard my voice and my supplication" (Psalm 116:1).

Na een korte ziekte nam de Here tot Zich in Zijn heerlijkheid ons geacht en oudste lid,

Mrs. HILDA VANDERVEEN

Als presidente en als lid is zij voor onze vereniging tot een zegen geweest en wij zijn daar de Here oprecht dankbaar voor. Wij bidden dat Hij haar zoons en familie wil troosten en sterken.
De Holl. Vrouwenvereniging "Onderzoekt de Schriften".
Drayton, 17 april 1983.

OBITUARIES

"Just a closer walk with thee
Grant it Jesus if you please
Daily walking close to thee
Let it be dear Lord, let it be."
After a battle with cancer, the Lord granted our Mom a closer walk with him on Friday, April 22, 1983.

ELEANOR JOYCE FRASER
(nee Reynolds)

at the age of 49.
Dear wife of Harold M. Fraser.
Mother of:
Sam & Michelle; Sammy, Sally
Jeff & Shirley
Kim & Ron
Debbie & Steve (boyfriend)
She has gone to be with the Lord but we carry her precious memory in our hearts.
Home address: 109 Welland St. N., Thorold, ON L2V 2C3

On April 26, 1983, the Lord called home, after a lengthy battle with cancer, our dear husband and father,

JOHN VAN DOKKUMBURG

at the age of 52.
Beloved husband of Amy Van Dokkumburg (nee Born).
Dear father of:
Susan (Ron)
Janet (Joel)
Wilbur
Della
Steven
Although we miss him greatly, we rejoice that he has won and is in his eternal home.
"Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever" (Psalm 23:6).
Home address: 44 Woodelm Dr., St. Catharines, ON L2M 4N3

"We do not grieve as those who have no hope" (1 Thessalonians 4:13).
On Good Friday, April 1, 1983, the Lord in his wisdom, took home our dearly beloved mother and grandmother at the age of 84,

ANNEGIEN (Anne)
VELDMAN-KLEEFMAN

Beloved wife of the late Albert Veldman.
Harm & Riek Veldman; Tina, Albert, Marinus — Lethbridge, Alta.
Herman & Hennie Veldman; Margaret, Adrian, Angela, Martina, Sharon — Lethbridge, Alta.
Henk & Aly Veldman; Allen, Katherine, Gary — Kelowna, BC
John Veldman — Golden, BC
Henny & Harm Veldman; Ed, Anita, Betty, Carol, Arnold, Diane, Derek — Lethbridge, Alta.
Johan & Vicky Veldman; Kenneth, Mark, Tanya — Creston, BC
Funeral services were held April 8, 1983, at 3 p.m. from First Lethbridge Chr. Ref. Church. Rev. J. Tuininga officiated. Interment took place in Archmount Memorial Gardens, family plot.
Box #12, Lethbridge, AB T1J 3Y3

HELP WANTED

Shannon Steel Limited
requires a
STRUCTURAL STEEL DETAILER

with a minimum of 5 years Canadian drafting experience; applicant should be able to take charge of drafting room; salary negotiable.
Reply to:
Shannon Steel Limited
4 Robb Blvd.
Orangeville, ON L9W 3L2
Phone: (519) 941-7000

Wanted: married man to work on large dairy farm; experienced with milking and handling of equipment essential; house supplied; Barrie, Ont. area. Contact: 1-705-436-1980.

OBITUARIES

On April 26, the Lord, in his infinite mercy, took to his eternal home, our dear friend,

JOHN VAN DOKKUMBURG

to live with him forever.
May our gracious God, the Father of the fatherless and Protector of widows, surround our friend Amy, and her children Susan, Janet Wilbur, Della and Steven with his care and love, and may we, as their friends, be used as instruments in his hands.
Gerrit & Cathy Hultink
Ron & Linda Lammers
Evert & Douwina Langendoen
John & Gerry Mulder
John & Florie Schouwenaar
Henk & Joanne Strooband
Bert & Mieka Vanden Akker
Ben & Nellie Vander Molen
Paul & Tina Van Vliet
Klaas & Doreen Ybema
"For to me to live is Christ and to die is gain" (Phil. 1:21).

TEACHERS

DUNNVILLE: Dunnville Christian School is very pleased to announce that we are opening facilities for a **kindergarten** in September. We invite interested applicants for the half-time teaching position. Any parents interested in sending their children may inquire to Dunnville Christian School, Robinson Rd., Dunnville, Ont.; phone: 774-5142, Wm. Rang, Principal.

METCALFE: Metcalfe Community Christian School Association invites applications for the position of **teaching principal** in a small interdenominational school in the Nation's capital region. Send application to: Alice Proper, Broad Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

UTTERSON: Muskoka Christian School requires a **teacher** for **grades 3,4, and 5;** effective September 1983. Send resume and application to: W. Fitch, Principal, P.O. Box #105, Utterson, ON P0B 1M0; phone: (705) 385-2847 (school) or (705) 645-8276 (home).

TEACHERS

METCALFE: Metcalfe Community Christian School Association invites applications for an unexpected opening in the **primary grades.**
Ours is a small interdenominational school in the Nation's capital region.
Please send applications to: Alice Proper, Board Secretary, R.R.#2, Russell, ON K0A 3B0; phone: (613) 445-3219.

ST. CATHARINES: Calvin Memorial Christian School invites applications for a **part-time kindergarten** position from Sept. - Dec. 1983 and for a **music** position from ½ - ¾ of a full-time position. Interested applicants are asked to submit a complete application and resume to: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott Street, St. Catharines, ON L2N 1J3; phone: (416) 937-6302.

MEDICINE HAT: Medicine Hat Christian School invites applications for an opening in **grade 1 and 2,** with approximately 15 students. Duties to commence in September 1983. Forward resume and transcripts to the Medicine Hat Christian School, 318-8th St., N.E., Medicine Hat, AB T1A 5R6. For more information contact William Slofstra, Principal, school 1-403-526-3246 or home 1-403-526-7192.

NEERLANDIA: Neerlandia School (grades 1-10, 8 teachers) requires a secondary **language arts** teacher for grades 7-10 for the 1983-84 school year. We also have a possible opening for a **grade one/two** combination. Please send resumes and letters of inquiry to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0 or phone: (403) 674-5581 or 674-4308 (home).

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of application to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

HELP WANTED

Sales representative

required for Toronto area

Experienced in sales merchandising or food industry is preferable.

Submit resume to:

Sales Manager
Triple C. Imports Ltd.
4445 Harvestor Rd.
Burlington, ON L7L 4X1

The Christian Farmers Federation of Ontario invites applications for

EDITOR

to assume responsibility for the quarterly magazine:
"The Christian Farmer"
This is a part-time position.

Qualifications:
The Editor must subscribe to values in harmony with those of the Christian Farmers Federation of Ontario.
The Editor must have a general working knowledge of agriculture.
The Editor must be (or must become) familiar with CFFO policies and activities.

Applications should be directed to:
Editorial Committee - CFFO
92 Elora St., Box #698
Harriston, ON N0G 1Z0
Attention: Clarence Joldersma

Classified Advertising

EMPLOY. WANTED

Wanted year round **farm** work for 16 year old. Experience on dairy farm (milking); eager to start now and to learn; works well independently; references available; within 2 hours from London, Ont. preferred but not essential. Please call: (519) 245-4583.

20-year-young man seeking full-time job as **driver** or **maintenance,** or any other job; mechanically inclined. Call or write: A. De Hooge, 145 Morrisson Rd., Oakville, Ont., phone: (416) 844-0174.

Young man, 19 years old, looking for work on **dairy farm;** full-time or until late fall; farm experience; will start immediately. Call Paul at (519) 529-7465.

A 20-year-old young man, looking for a job anywhere; can start any time. (416) 774-8304.

PASTOR NEEDED

SARNIA: 2nd CRC of Sarnia is in need of a **pastoral assistant** to provide leadership and counselling to its youth and young married couples - a challenge for the right person to help our younger members cope with the complex problems they face today. Ordination optional, experienced desired. For more details and complete job description, write to: Search Committee, c/o Mrs. T. Haagsma, 1354 Blackwell Rd., Sarnia, ON Canada N7T 7H4

SCARBOROUGH: Grace Chr. Ref. Church is seeking a new pastor to minister to our congregation and community; interested parties may obtain a church profile by contacting the Search Committee, Anne Geuzebroek, 613 Aspen Rd., Pickering, ON L1V 3S7

PERSONAL

WE HAVE MOVED

We wish to inform all our friends and acquaintances that we have moved from 2389 St. Frances Drive, Burlington, Ontario as of April 29th, 1983, to another location. *Please take note of our new mailing address:* 2621 Cavendish Dr., Burlington, ON L7P 3W6; phone: (416) 336-5619.
Fred R. Vander Velde and Family.

Desperately wanted

A young, christian couple would like to adopt a healthy infant. Please send replies to: Box #4747, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HOME EXCHANGE

Vacation-Exchange?

We live in a modern 3-bedroom bungalow in the town of Goderich, and we would like to trade houses with a family near Toronto for about one week in July. If you want a weeks vacation on the shores of Lake Huron, and are interested in a trade, please write: H. Vriend, 236 Dawnrose Dr., Goderich, ON N7A 4C2

FOR RENT

MONTREAL: 5 bedroom, furnished home available in Montreal; January to December 1984; rent negotiable. Henk Van Andel, (514) 620-2092.

22 ft. **mini motor home,** fully equipped; reasonable rates. Contact George Posthumus, (416) 774-8464 after 5:30 p.m.

Office space to rent; approximately 700 sq. ft.; reasonable. 36 Hiscott St., St. Catharines, Ont.; (416) 684-8161 or (416) 935-3809.

REAL ESTATE

Thinking of moving into Durham Region?
Call Claude Dykstra at Hockin Real Estate in Bowmanville.
• residential, farm and business opportunities.
(416) 623-4115 business
(416) 623-2423 residence
(416) 281-3609 Toronto line

SOLD
HOCKIN
REALTOR

Business Opportunities
Well established bakery in shopping plaza, full line of equipment, ideal family operation, showing good return.

GENERAL MACHINE SHOP

40' x 60' block building with 12' reinforced floor, full line of equipment for general machine work and engine rebuilding. Owners moving.

Call Henry Zwiers
Sales Associate
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(705) 326-4131 (Home)
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M.L.S. Realtor

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Specializing in farms
Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

PETER DAMSMA
R.R.#5, Clinton, Ont.
Phone: (519) 482-9849

Garden Centre for sale, Burlington, Ont., with 2 ½ acres land; greenhouses; store; 2 modern homes; good financing. Please call: Albert Lunshof at:
R.J. Griese, Realty Ltd.
(416) 639-4092
or residence, (416) 632-1075

COTTAGES

TRADEWINDS COTTAGES

10 2-bedroom housekeeping cottages for rent. Booking now for summer 1983. Also open in May and June.

Call: Neeltje and Rudi Smit
Wasaga Beach
1-705-429-2959

Sandy Bay Cottages
invites you to enjoy a family vacation with new owners Art and Sue Breeze.
• Clean, well equipped housekeeping cottages.
• Reasonable rates.
• Safe, sandy beach for children.
• Good fishing for dad.
• Boat included with cottages.
• For mom a quiet corner in our store to quilt, read, knit, or finish a hobby project.
Hope you can visit us soon.
Openings in June and August.
Call: **(705) 696-2951**
or write:
Sandy Bay Camp,
R.R.#1,
Hastings, ON K0L 1Y0

COTTAGES

Cedarholm Cottages and Camping
Housekeeping cottages on beautiful Kennebec Lake, 85 miles West of Ottawa. Sand beach, fishing. Boats and motors. Treed campsites. Stan and Betty Pranger, R.R.1, Arden, ON K0H 1B0; (613) 335-2058.

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.
(705) 429-2420
459 Mosley St.
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

RICE LAKE
Resort and Camp Grounds
Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1983. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

DIVINE LAKE LODGE
(under Dutch management)
Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter.
Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres.
We operate under M.A.P.
With international food.
Most of our cottages are pine panelled inside, with three or four piece bathrooms.
Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc.
For reservation or information, call:
(705) 385-2031 or write to:
Divine Lake Lodge,
Port Sydney,
Muskoka, Ontario P0B 1L0
The Bijl's Family.

FOR SALE

Farm for sale

Excellent opportunity to start your own vegetable growing business; 65 acres (45 workable) of sandy loam, prime land, 30,000 square feet under plastic, with pond, storage and packing barn; a 5-bedroom brick house in excellent condition on main highway. For more information call: (519) 762-5602.

For Sale

Well established and profitable bakery and delicatessen. Modern equipment.
Phone: (519) 343-3301 after 7 p.m.
or write: Box 69,
Palmerston, ON N0G 2P0

ACCOMMODATION

Wanted: female to share 4 bedroom home in Waterloo, Ont., with woman with one child age 10; available immediately. Call after 6 p.m.; 1-519-886-7486.

Summer Services

Does your congregation have plans to welcome summer vacationers, either by way of coffee fellowship or lunches after the services, or by way of having specific families host travellers for a Sunday meal?

You might consider placing announcements in upcoming issues of *Calvinist Contact*.

LET'S PLAY CHESS

Editor: Pete Layer

1981 Result

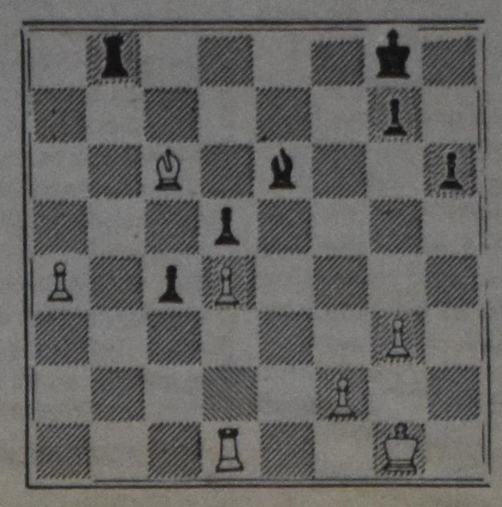
H. Brouwer 0, K. Amsinga 1.
This game decided the finalists from the 1981 Preliminary Round. They are:
K. Amsinga - 3 out of 3 possible points
M. Apitius - 1 out of 1 possible point
W.L. Boer - 2 out of 3 possible points
The one game which remains to be finished cannot change this outcome. The finals will start soon.

1982 Result

J. Eisen 0, K. Amsinga 1.
This game decided the finalists from the 1982 Preliminary Round. They are:
K. Amsinga - 3 out of 3 possible points
P.W. Lamain - 2½ out of 3 possible points
J. Vander Geest - 1½ out of 2 possible points
The one remaining game to be finished cannot change this outcome. The finals will start soon.

End Game

J. Eisen

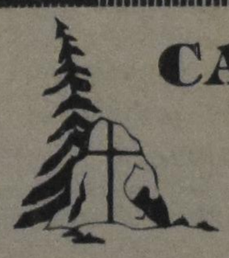


K. Amsinga
Position after 34. RPxP

The position, reached after many careful moves by both players shows White with advantages as follows:
The "good" bishop; a passed pawn far removed from the enemy King; and the promoting square on the same colour as his bishop. Black's good point is a superior Pawn structure (two connected pairs). The game continued: 34. ..., R-N6; Black just manages to make this move before B-N5 makes it impossible. 35. K-B1, K-B1; Good, the Kings are joining in!

White	Black	White	Black
36. K-K1,	K-K2;	43. P-B4,	P-N3;
37. K-Q2,	K-Q3;	44. K-B3,	K-B3;
38. B-K8,	R-Q6 ch.,	45. K-N4,	K-N3;
39. K-B2;	RxR;	46. P-R5 ch.,	K-R3;
40. KxR,	B-Q2;	47. K-R4,	P-B6;
41. BxB,	KxB;	48. Resigns (0-1)	
42. K-B2,	P-R4;		

After 48. K-N3, KxP; 49. KxP, a position occurs which is found in many books on endings: Black can capture the Queen Pawn. Black was the first to convert his advantage to a winning position. His strategy: Bring the King over to guard the Rook Pawn, then trade pieces. He accomplished these objectives by attacking or threatening to attack the unprotected Pawns. A close well-fought contest.



CAMP KE-MON-OYA

Lake Chandos, Apsley, Ont.

ONE WEEK SESSIONS AVAILABLE
from July 4 - July 9 and August 15 - August 20
July 11 - July 16 August 22 - August 27
Camp fee per week $95 plus 3% tax.
Transportation from Toronto available at $16 per camper.
If your child has never had a camp experience consider this opportunity. Allow your child to enjoy an action packed and fun filled experience at Camp Ke-Mon-Oya.

Request for camping registration form, single week.

Name: _____ Tel. No. _____
Address: _____
Campers age: _____ Son/daughter: _____
Previous camp experience: ☐ New: ☐

Mail to: **Camp Ke-Mon-Oya, P.O. Box 124, Unionville, ON**
Phone: (416) 294-8918

Events

Due to lack of space the Summer Job Market has been held over for a week.

We apologize for any inconveniences this may have caused.

Garry Postma

• organist •

in recital

Wellington Square
United Church
Burlington, Ont.

Monday, May 9
8:00 p.m.

THE TORONTO SCHOOL OF THEOLOGY

Emmanuel, Knox, Regis, Trinity, St. Augustine's, St. Michael's Wycliffe, McMaster (affilliated) and Waterloo (cooperating)

SUMMER SCHOOL 1983

Reasons and Christian Doctrines
by Dr. Hugo Meynell

Monday, June 20 to Friday, July 15

Professor Hugo Meynell, M.A., Ph.D. (Cambridge) Dept. of Religious Studies, Univ. of Calgary.

Can an intelligent person believe in God? What is the bearing of other religions on Christian belief? Is Christian faith good for morality? Is science incompatible with faith? Is modern theology changing the faith beyond recognition? Has Karl Marx refuted all religion?

A list of recommended books will be sent to registrants.

TUITION $120.00

4 St. Thomas Street,
Toronto, Ontario
M5S 2B8
(416) 978-4039

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helpt u gaarne en gratis met het maken van uw testament, beschikkingen voor een spaarplan, of investering van eventuele gelden. De vertegenwoordiger van CSS is bereid om u thuis te bezoeken voor een vertrouwelijk gesprek, en is ook beschikbaar voor lezingen over het onderwerp van geld beheer.

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Schrijf naar: CSS, 455 Spadina Ave., #210, Toronto, Ont. M5S 2G8
Of bel : (416) 598-2181

"Praise the Lord, from Whom all blessings flow."

The Lord willing, on

June 5, 1983

we hope to celebrate the

25th Anniversary

of the

"Bethel" Christian Reformed Church
Dunnville, Ontario

Variety evening — June 3rd, 1983 — Dunnville High School, Hwy #3
7:00 p.m. - Get Acquainted Hour/ **8:00 p.m.** - Program Commences
Thanksgiving service — Sunday, June 5th, 1983
10:00 a.m. and 2:30 p.m.
All former ministers participating.
Everyone is cordially invited to attend!
For further information please contact:
Mr. Aldon VanderHeide, 416-774-6100

ONTARIO CAMPOREE

Calvinist Cadet Corps Ontario Camperee

Cadets and counsellors don't miss it!!

July 18 through 22, 1983.

Pinery Provincial Park
(on the sandy shores of Lake Huron)

Registration limited to 250.

Deadline May 15, 1983.

Cost $50.00

No age restrictions. All campers must have earned certified camper award prior to the camp-out in order to attend.

Registration form available from your head counsellor.

The Strength of Their Years

THE STORY OF A PIONEER COMMUNITY

by Tymen Hofman

Relive the history of Southern Alberta, particularly the Nobleford-Monarch-Granum area as told by one of the "sons" of Alberta, Rev. Tymen E. Hofman

Prepublication price **$6.95**

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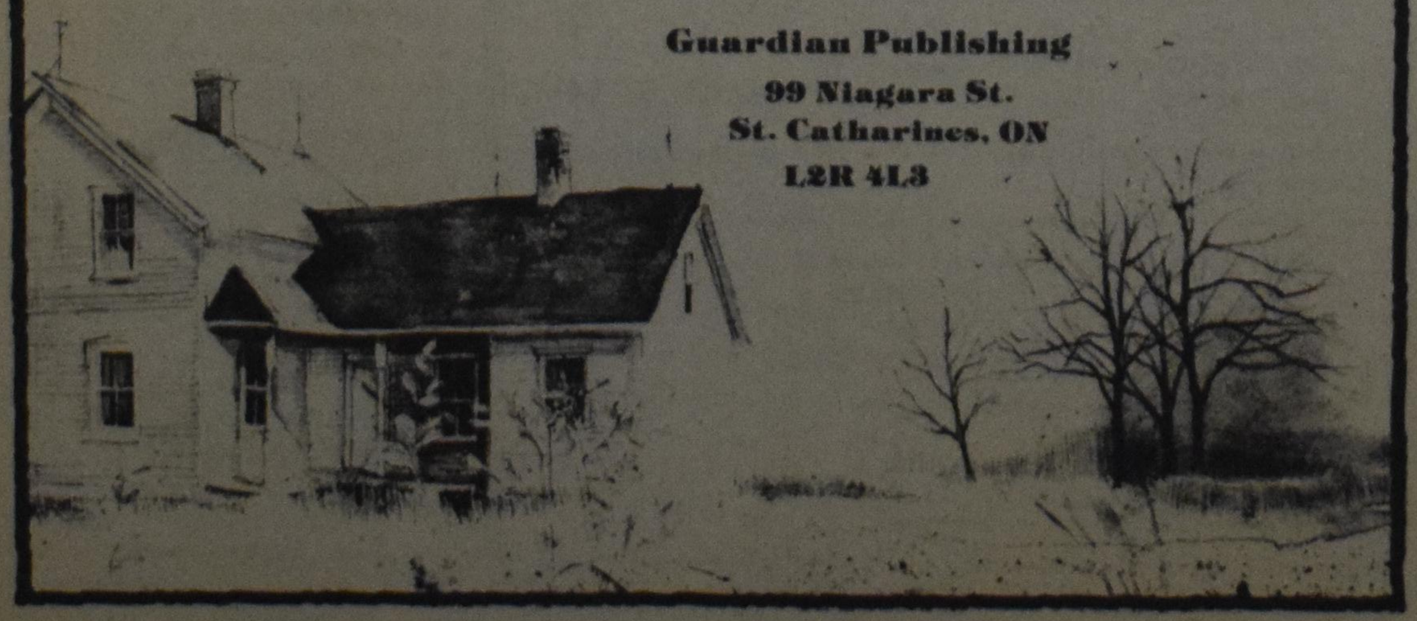
St. Catharines, ON
L2R 4L3



Clinton Klompen Feest

P.O. Box 1981, Clinton, ON N0M 1L0

May 20th on Friday and May 21st on Saturday

* the big parade is starting the second day at 1 o'clock!!

Calendar of Events

May 7	Spring Concert, Adoramus Maranatha Choir of Hamilton and Bel Canto Choir of London, 8 p.m. in 1st CRC, **Hamilton.**
May 7	Choir of the Reformed Churches, Bethel Gospel Church, 1355 Upper Wellington, **Hamilton,** at 7 p.m.
May 7	Spring Concert at 8:00 p.m. in the Collier Street United Church, Collier St. in **Barrie.** By the Choirs and Orchestra of the O.C.M.A. under the direction of Leendert Kooij, with Andre Knevel at the organ.
May 7	Fellowship day for singles, widows, widowers, and single parents will be held at the Toronto District Chr. High School in **Woodbridge.** All registration (with payment of $25.) must be received by Apr. 23. Mail to: Singles Fellowship, 37 Mabley Cresc., Thornhill, ON L4J 2Z7.
May 7	Annual concert by the 15 Reformed Church choirs of southern Ontario, (500 voices), Bethel Tabernacle, **Hamilton,** at 7:00 p.m.
May 9-13	"Christianity and 1984"; Continuing Education Conference. At Conrad Greble College, University of Waterloo, **Waterloo,** Ont. For information and registration: CARFA, 5 Keats Cres., Guelph, ON N1G 3B1 or (519) 824-4120, Ext. 8909 or 824-4524 (Res.).
May 11	Quinte League Ladies Rally to be held in the Zion Chr. Ref. Church in **Oshawa;** Rev. Kuntz: Times and Changes within the CRC; Rev. Tuyl: slide program on Paul's missionary journey.
May 13	25th anniversary celebrations, Timothy Chr. School, **Rexdale.** Friday evening student concert; Sat. morning pancake breakfast at the school; 8 p.m. rededication night at Thistletown Collegiate.
May 14	The King's College Spring Bazaar, at the college, **Edmonton.**
May 14	2 Cantates by J.S. Bach by the St. Catharines Bach Society at 8 p.m. in the **St. Catharines** Cathedral, Church St.
May 14	Mountainview CRC Choir will present a Spring Concert, 8 p.m. in the Mountainview CRC, corner Bartlett and 8 Hwy., **Grimsby.** Special guests will be "The Ambassadors Male Chorus". Both choirs under the direction of Mr. H. De Haan.
May 15	St. Thomas and District Male Choir, Crescendo, Spring Concert, **St. Thomas** First United Church, 8 p.m.
May 19	Calvin honours Seminary president, Dr. John Kromínga, 2:30 p.m. lecture by Rev. Clarence Boomsma, Seminary auditorium; 8:15 p.m. public ceremony, "A Celebration of the Grace of God," Fine Arts Center, **Grand Rapids.**
May 20-23	Ninth All-Ontario Convention also known as the 1983 Mini Convention of Chr. Ref. young people, Carleton University, **Ottawa.**
May 20,21	**Clinton** Klompen Feest, the big parade is starting the second day at 1 p.m.
May 22	Mini Convention Carleton University of Ottawa; 7:30 p.m. Speaker: Rev. De Jong.
May 26	Holland Christian Homes' annual membership meeting, 7:30 p.m., at 7900 McLaughlin Rd., **Brampton.**
May 28	Festival of Dutch Sacred Music by choirs of St. Catharines and Guelph; Covenant CRC, Parnell Rd., **St. Catharines,** 7:30 p.m.
June 4	Festival of Dutch Sacred Music by choirs of St. Catharines and Guelph, **Guelph** CRC, Water St., 7:30 p.m.
June 5	Spring concert, 8 p.m., in the 2nd CRC of **Brampton,** Brampton Chr. Coral Society and the Endless Praise singers of St. Catharines performing.
June 3,5	25th Anniversary of the Bethel Chr. Ref. Church, **Dunnville,** Ontario. See ad for further information of events.
June 8	De Hollandse Dag in **Moorefield Park.**
June 26 - July 1	Social Justice Summer Institute at New Theological College, **Edmonton,** Alta.; call: (403) 459-6656.
Oct. 12-18	Third Annual Fall Foliage Tour - **Williamsburg;** 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia.

"Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Features resource persons who will inform us about the state of the art of technology in their field, plus challenge us to consider our responsibility in our increasingly technological society. Themes include technology in labour, the home, and office; technology for third world needs, in medicine; health effects of technology. Cost is $20. Meets every Tuesday evening during June and July at 7:30 - 9:30 at the Institute for Christian Studies, 229 College St., **Toronto,** Ont.; Tel. 979-2331 to register.

The Family: God's Pattern for Living film series: Friday evenings at 8 p.m., Immanuel Chr. Ref. Church, **Brampton;** Apr. 15, Apr. 22, Apr. 29, May 6, May 13.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.May13	Tues.May10	Thurs.May5-4:00	Wed.May4-8:30a.m.
Fri.May20	Tues.May17	Thurs.May12-4:00	Wed.May11-8:30a.m.
Fri.May27	Tues.May24	Thurs.May19-4:00	Wed.May18-8:30a.m.

Books

Worship

Reformation for celebration of the Lord's Supper

Last Supper and Lord's Supper, I. Howard Marshall, Eerdmans/Oxford, 1981; pb., 191 pp. Rev. Dale Sanders, Poplar, MT

While I. Howard Marshall does not identify himself as the English Methodist that he is, this able professor of New Testament Exegesis at the University of Aberdeen, in the course of his exposition at one point says, "We for our part may be accused of a Reformed bias." If accused, he is certainly guilty.

Last Supper and Lord's Supper is a readable, though technical, discussion of the church's central meal at which Jesus Christ is her host. Using moderate redaction criticism, the method yields positive results that largely sustain the church's traditional, reformed teachings and practices. The sacrament, like baptism, is inseparable from the Word of the gospel.

Limited wholly to New Testament materials, the older Pauline writings reveal a liturgical cast not found in the later Synoptics, but reflecting early church practice which endeavoured to follow Christ's instructions to his disciples. This is a reversal of Marshall's position maintained in his earlier Luke commentary.

Problems of which gospel account is most primitive and normative are fully laid out (and charted helpfully in the back of the book). The primacy of Mark is cautiously accepted, but the inclusion of Mark in the usual Lucan/Pauline comparisons is closely argued.

The gospel chronologies of the Last Supper have long puzzled scholars as to the nature and timing of it. Marshall concludes that Jesus held a Passover meal earlier than the official Jewish date, and that accepted calendar differences among the Jews permitted the Passover preparations and celebration to be done on two different days. The Synoptists, then, place the Last Supper a full 24 hours ahead of the official Jewish day that John follows. The implications of this difference, though plausibly presented, are not fully worked out.

Paul's "introductory liturgy" reflecting the early church's practice is expanded into a rewarding survey of the Corinthian church's practice, positively and negatively. Whatever else one might think of the church at Corinth, the description of its communion gatherings is the oldest extant. What Paul says, added to Luke's Acts, gives a clear enough, though incomplete, picture of how the early church followed her Lord's meal. It is forcefully shown to be enacted with Christ's risen presence, and as a participation in the benefits of his sacrifice.

Other fruitful avenues are also pursued in the book; the discussion of "the cup" as the term encompassing both the body and blood, is especially illuminating, and ought to be taught to the church.

Not altogether Reformed, in the light of present practices, but demanding close scrutiny are a number of Marshall's suggestions for further truly scriptural reformation: weekly celebration, non-ordained administration, and the elimination of age barriers.

Last Supper and Lord's Supper should be read, studied, and given due consideration.

Sociology

Focus on the last days

Care for the Dying and the Bereaved, Ian Gentler, editor, Anglican Book Centre, 600 Jarvis St., Toronto, ON M4Y 2J6, 1982; $9.50. Jac Geuzebroek, Agincourt, ON.

This book is a contribution to the discussion originated by the report of the Anglican Church of Canada on: *Dying: Considerations Concerning the Passage from Life to Death.* Two very highly qualified medical people reacted to the reading of this book by saying it was "superb." And, indeed with good reason!

Gone is the time when death was a reality nobody wanted to hear discussions about, or even less wanted to read about. Gone is the time when the death of a patient, even in a hospital setting, was something of a defeat for those who took care of the sick.

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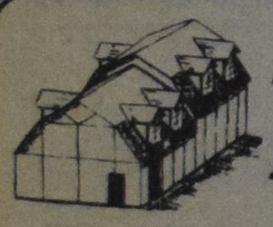

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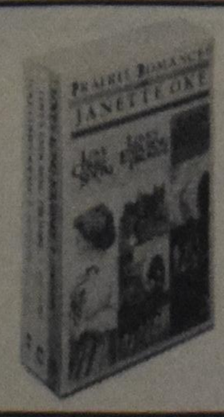

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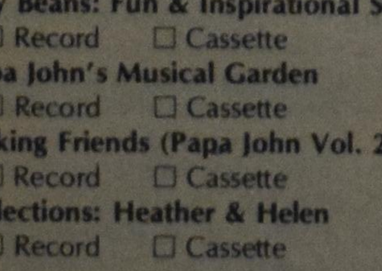

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